

SIXTY-NINTH

Annual Conference

OF THE

CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, April 6th, 7th and
9th, 1899, with a Full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE
OF THE DESERET SUNDAY SCHOOL
UNION.

THE DESERET NEWS.
1899.



GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY

The Sixty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened, in the Tabernacle, at 10 a. m. today, Thursday, April 6, 1899, President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency: Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mar-riner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham Owen Woodruff and Rudger Clawson; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjelsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMur-rin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and John R. Winder.

Considering the fact that this was the first meeting, the attendance was quite large.

Conference was called to order by President George Q. Cannon.

Singing by the choir and congrega-tion:

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master
appear.

Opening prayer by Elder Seymour B. Young.

The choir sang:

Behold, the mountain of the Lord
In latter days shall rise,
On mountain tops, above the hills,
And draw the wond'ring eyes.

PRESIDENT LORENZO SNOW.

OPENING ADDRESS.

Brethren and sisters and friends: There are many reflections that arise in my mind as I behold the faces of so many Latter-day Saints here this morning. Sixty-nine years ago the Church of Jesus Christ of Latter-day Saints was organized. How many strange scenes have been witnessed and what wonderful things have been accom-plished by the Latter-day Saints since the organization! Prophets and Elders have been martyred while defending the great cause which God established in the interersts of the salvation, exaltation and glory of His children whom He has sent upon the earth.

This is a lovely morning. All na-ture seems to smile upon us. I would like to ask my brethren and sisters, how do you feel? Do we all feel to rejoice in our hearts and to be happy? In view of what has been accom-plished, do we feel grateful to our Heavenly Father? Think of the persecutions through which the Saints have passed

and the sacrifices we have made from time to time, and yet we are here this morning surrounded by pleasant conditions. Then, what are the glorious prospects before us? After a few years, whatever may have been our experience, we shall stand in the presence of our Father in the future life, having accomplished His purposes while in the world, having made sacrifices in fulfilling that which the Lord has required at our hands from time to time, and we shall look back upon the past with joy and satisfaction. How happy we ought to be under present circumstances, in view of what we have done since we received the Gospel, and how we have been sustained, while some upon our right hand and upon our left have fallen into a state of apostasy. Contemplating the past and glorious prospects of the future, our hearts ought to be filled with joy and thanksgiving to our God this day.

We wish to have a good Conference, and we will. Just in proportion as we exercise our faith during the progress of this Conference, so will the blessings of the Almighty rest upon us; and as the speakers address us from day to day we will secure that which will be of vast importance to us. It is not always the lengthy discourse that affords to the Latter-day Saints that which is the most profitable; but in the various discourses delivered we may gather some idea, or some principle may flash upon our understanding which will prove valuable to us afterwards. Our blessings and our success in the past have been in proportion to our efforts and the exercise of our faith. When we contemplate what the Lord has done for us in the past, our present surroundings, and our future prospects, what a blest people we are! I have thought sometimes that one of the greatest virtues the Latter-day Saints could possess is gratitude to our Heavenly Father for that which He has bestowed upon us and the path over which He has led us. It may be that walking along in that path has not always been of the most pleasant character; but we have afterwards discovered that those circumstances which have been very unpleasant have often proved of the highest advantage to us. We

should always be pleased with the circumstances that surround us and that which the Lord requires at our hands.

Brethren and sisters, in the name of the Lord I bless you this morning. Let us be faithful and keep the commandments of God. Let us never allow our prospects to become dimmed; let them be fresh before us by day and by night, and I will assure you that if we will do this our growth from day to day and from year to year will be marvelous. We can look back now and we can see that we have advanced. We have not stood still, but we have been moving along and gradually increasing our growth. The child grows from childhood to boyhood, and from boyhood to manhood, with a constant and steady growth; but he cannot tell how or when the growth occurs. He does not realize that he is growing; but by observing the laws of health and being prudent in his course he eventually arrives at manhood. So in reference to ourselves as Latter-day Saints. We grow and increase. We are not aware of it at the moment; but after a year or so we discover that we are, so to speak, away up the hill, nearing the mountain top. We feel that we have faith in the Lord; that His providences are always beneficial; that we are connected with Him; that He is actually our Father, and that He leads us along in life.

We should have before us a strong desire to do good to others. Never mind so much about ourselves. Good will come to us all right if we keep our minds outside of ourselves to a certain extent, and try to make others happier and draw them a little nearer to the Lord. We have been sent into the world to do good to others; and in doing good to others we do good to ourselves. We should always keep this in view, the husband in reference to his wife, the wife in reference to her husband, the children in reference to their parents, and the parents in reference to their children. There is always opportunity to do good to one another. When you find yourselves a little gloomy, look around you and find somebody that is in a worse plight than yourself; go to him and find out what the trouble is, then try to remove it with the wisdom which the Lord bestows upon you; and the first thing you know, your gloom is

ELDER RUDGER CLAWSON.

gone, you feel light, the Spirit of the Lord is upon you, and everything seems illuminated.

Brethren and sisters, God bless you. Let us have a good Conference; and in order that we may have, let us have a prayerful spirit all the time, and especially when Elders arise here to address you. Amen.

ELDER RUDGER CLAWSON.

Pride and class distinctions displeasing to God—
Duty of supporting the poor—Tithe-paying is educational.

I will read a few words from the 2nd chapter of Jacob in the Book of Mormon:

"Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

"And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

"Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the self-same end hath he created them, that they should keep his commandments, and glorify him for ever."

My brethren and sisters: I have selected a text this morning, but I do not know that I shall be able to speak to it as I desire at all times to leave my mind open to the impressions of the Holy Spirit, and not place myself in a position to resist that influence. I am reminded of a circumstance that occurred with one of the home missionaries in the Boxelder Stake, which shows that it is not always safe to rely upon a text. This brother was called to go out and visit one of the wards, and before going he selected a text. He pondered upon the text, and perhaps considered in a measure what he should say. When he came to the meeting he opened the Bible and turned to the page where he expected

to find his text. He searched and search'd, but could not find it. He must have been five minutes before that congregation hunting for his text, and he stood as one who was dazed. After a few moments, however, the Spirit of the Lord came to his assistance, and he made a pretty good talk, doubtless better than if he had followed the text. It transpired that the particular leaf containing the words he expected to read had been lost from that Bible, and that was the reason he could not find his text.

I believe that it is the purpose of the Lord to make this people rich. See what a vast multitude inhabit these valleys of the mountains. Go out among them; study their characteristics—industry, temperance, thrift—and they are such as will make any people wealthy in the course of time. But there is danger in riches. Jacob was aware of this, and he called the attention of his people to it. The possession of wealth generally brings class distinctions; class distinctions bring pride; and pride, we are told, is an abomination in the sight of heaven. These class distinctions are very apparent in the world, more particularly in the large cities. We read the other day of a wedding in high life, and we were told that millions of money were married to millions of money, and that it was a very auspicious affair. Everything connected with that wedding was of the most magnificent order. Costly presents were made, including diamonds of rare value, and golden dishes. Think of people eating out of golden dishes, and at the same time being surrounded by many who are not in a condition to purchase even the simple necessities of life, some perhaps actually starving to death for the want of food. Now, the children of the rich, surrounded by the conditions that I have mentioned, with superior opportunities of education and culture, in time, get to think that they are better than the children of the poor. They can wear better clothing, they can eat better food, they have better conditions in every way, and so seem to think they are better. Let us imagine for a moment a poor man, albeit an honest, intelligent man, and one who may stand high in the estimation of heaven, coming into a gathering of the

rich—why, the social distinction between that poor man and the rich man is so great that doubtless it would be thought to be a contamination to have him there, and a demand for his withdrawal would be made. They cannot associate together. Yet, my brethren and sisters, the Prophet Jacob tells us that we are made of one flesh. God does not draw these distinctions that we find upon the earth. We are led to understand from the scriptures that God is no respector of persons, and that these social distinctions that are in the world, and in some degree perhaps in our midst, are not pleasing in His sight. He judges not as men judge. He looks not upon the features; He considers not the wearing apparel; but He looks into the heart. We have seen this exemplified in many cases. You will remember the case of David. Samuel the prophet was sent by God to anoint a king over Israel, and he was to find this king among the sons of Jesse. Doubtless, Jesse was very much pleased with this idea, and he passed his sons in review before the prophet. They were fine, beautiful men. It may be that Samuel himself was impressed with their appearance, and if he had been left to himself he might have selected one of them; but the Spirit of the Lord whispered to him that he was not to place his hands on any of those. So the prophet enquired of Jesse if he had other sons, and Jesse remembered that he did have another son—a boy—who was out herding the sheep. The prophet asked to see him. When he came into his presence the Spirit of the Lord inspired the prophet to say, This is the man. He laid his hands upon him and anointed him to be king of Israel. The Lord judged from the heart. He knew the hearts of these sons of Jesse, and David was the chosen one.

So, my brethren and sisters, if there are to be distinctions among us, they must not be based upon our financial condition, but rather upon the principle of righteousness. One man is better than another if he is more righteous than the other. One man is more acceptable to the Lord than another if he lives nearer to the Lord than the other.

The prophet Jacob points out very

clearly the manner in which it would be safe for His people to seek after riches. First seek the kingdom of God and its righteousness, and all other things will be added. Then if we seek for riches we will do it with the intent to accomplish good and to use them for the benefit and blessing of mankind and for the establishment and upbuilding of the Church and Kingdom of God. Besides, administering to the wants of the poor and to the sick and afflicted, the Prophet Jacob might also have with propriety mentioned the principle of tithing—if they observed that law in that day—and other principles pertaining to the Gospel. I have thought sometimes that God revealed this principle of tithing to His people in order that they should not be swallowed up in a spirit of selfishness; that their souls might be enlarged by taking of their substance and imparting it to the Church, and performing other righteous deeds.

The poor we have always with us. It was said by Abraham Lincoln that God must love the poor because he has made so many of them. The Savior seemed to think a great deal of the poor. He came to preach the Gospel to them, to administer to their wants, to heal the sick, to cast out devils, to open the eyes of the blind. His life and His ministry was devoted to the poor. You will find, if you study closely the revelations of God found in the Book of Covenants, that a great amount of space is devoted to the poor. We are reminded of them continually; that we shall divide our substance with them. The fast day has been instituted, in part, for that purpose. It has been estimated that if the entire people of the Latter-day Saints would give to the poor the value of the two meals that they refrain or should refrain from partaking of upon that day, the poor of this church would be well provided for. But, let me tell you, this is not done; at least, it is not done in our Stake, and I presume it is not done in other Stakes. I have sometimes thought it would be an excellent thing to revive the custom of early days, in sending to the various families in the ward and gathering up their fast offerings; for

the Bishops of the Church well know that the people many times have offerings to make that they cannot very well carry to the fast meeting, and by sending around and reminding the people of this duty, a great amount of good can be accomplished. I have recommended this to the Bishops in the Boxelder Stake, and where they have carried out this counsel most excellent results have followed. This is a matter of vital importance. If we neglect the poor, God will neglect us. We must look after them. Those who are so highly favored must divide their substance with them. And we must remember to observe this law of tithing. When a man's income amounts to only a few hundred dollars a year, it is a simple matter to pay tithing; but you will notice that as a man is increased in his substance, as God opens the windows of heaven and pours down blessings upon him, there is a tendency to drop off in the paying of tithing. It is easier for a man who is getting a thousand dollars a year to pay an honest tithing to the Lord than for a man who is getting ten thousand dollars a year; and it is easier for a man who gets ten thousand dollars a year to pay an honest tithing than for a man who gets a hundred thousand dollars a year. It seems to be almost impossible for a man with that enormous income to pay a just tithing to the Lord. Yet the tithing belongs to the Lord, and He expects that we will observe this law, that this may be indeed a land of Zion unto us.

Brethren and sisters, I rejoice in pondering upon the principles of the Gospel; and in my weak way I am endeavoring to observe these laws and commandments. I feel blessed in it, and I can recommend it to you. I know there is a blessing attendant upon the observance of the laws of God. I pray that His blessing may be upon the us, that His peace may be in our midst, and that His Spirit may be poured out abundantly upon the Saints in this general Conference, that we may be strengthened, edified, renewed in our faith, and encouraged to go on and accomplish the will of God. I ask it in the name of Jesus. Amen.

ELDER ABRAHAM O. WOODRUFF.

Value of inspired counsel—The Saints expanding by faith and colonization—Success in missionary work.

I assure you, my brethren and sisters, that in occupying this position this morning I feel very humble, and very dependent upon the Lord for His Spirit to give me utterance. I rejoice in seeing so many present, and in realizing the number of aged veterans there are in our midst who lived in the days of the Prophet Joseph, and who are pleased to bear testimony of the divinity of that Prophet's mission. It is remarkable how the Lord has preserved so many of those who lived in the days of the Prophet Joseph, and I am always made glad in listening to their testimony for those who were so intimately associated with the Prophet, and who knew him best, loved him best. I thank the Lord that He has preserved the Prophet of God who stands in our midst today, and has sustained him and does sustain him by His matchless power. I rejoice in his teachings, and the people ought to appreciate the counsels given by this man of God. Many people wish they had lived in the time when Christ was upon the earth; they think they would have loved the Lord and been more devoted to Him than they are at the present time. But every time we hold a general Conference we uphold and sustain the Prophet of God as His mouthpiece, His vicegerent upon the earth, and the question arises in my mind many times, Do we appreciate the counsels that are given us from this man? Are we willing to accept of his words as the word of God? When we ask his advice, do we ask believing and expecting to carry it out, whether it comes in conflict with our own selfish desires and ambitions or not? I often feel that we do not. People ask counsel at times if they think they can get that which will be favorable to their own selfish desires; but if they thought they would get counsel which would be contrary to their own wishes, they would refrain from asking it.

In visiting the outside settlements of Zion I have been made to realize the great faith of the people. I have wondered at the works they have performed, through the faith they have in

God. Many thousands have proven beyond a doubt that they are willing to trust implicitly in the word of God as it is given through His mouthpiece. But there are others who are not so willing. There are men holding the Priesthood, who are praying from day to day that they may receive light upon certain subjects, and if the prophet of God were to say to them what course they should pursue and give them the light for which they have sought, in some cases they would decline to follow that course. But the men who will not carry out the instruction given through President Lorenzo Snow are not in harmony with God, for I testify to you that he is the mouthpiece of the Most High upon the face of the earth; and those who refuse to accept his teachings, if they do not repent, will lose the spirit of this work and will apostatize, as the Lord lives.

We have much to be thankful for in being able to meet together in this general conference. Sixty-nine years ago today the Church of Jesus Christ was organized in a little log house, with six members. Look at it today! Those who have traveled through the Stakes realize how Zion's boundaries are being extended, and how the people are growing in faith and in good works. Only those who are disgruntled believe that the Church is going backward. I tell you, the people are gaining in faith and in good works. They are colonizing the country; they are beginning to possess the earth, to own their own homes, to cultivate the soil, and they are becoming a great and a mighty people. I do not think that conditions were ever so favorable as they are today for the enlarging of the borders of Zion and for the growth of the people. Most excellent opportunities are offered for colonization, whereby the people can obtain a foothold in the land and make a living out of mother earth. The people seem to be attending to their duties and exercising a faith equal to that which has been exercised at any time since the organization of the Church.

My labors during the last year have chiefly been among the people in the outlying Stakes. I have visited our settlements in Canada, in Arizona, in Mexico, and in southern Utah, and I

can say we have in these Stakes a good people, a God-fearing people, a people who are willing to receive the counsels which God has for them through His mouthpiece. Those Stakes have been settled by people who have been called to go there, and it has seemed to me that those who had not the courage to carry out the instructions of God in establishing those places have not been able to endure the hardships and privations which came upon them, and they have therefore returned to their old homes and left those who had faith in the Lord and valued the advice He gave them through His mouthpiece, and they are among the most faithful people to be found in this Church today.

I rejoice in the labor that our missionaries are performing. I rejoice in the growth of the work of the Lord in every field; for it is growing, notwithstanding the persecution that is brought against it from time to time. As long as persecution comes from without, we can combat it, and it does not injure the work of the Lord; but when there is disunion among the people, and a tendency to disregard counsel, then there is danger in Zion. So long, however, as the leading quorums of this Church are united as they are today; so long as the people are united and are willing to receive the instructions that are given of God through His Prophet, all will be well, and the Church will continue to grow and increase. People marvel today at the growth of this work from six members. Since 1830 it has grown into something like forty Stakes of Zion and many missions in the world, and the principles of the Gospel are heard in every land where liberty is granted unto us to proclaim them. It has been decreed that this Gospel shall be preached in all the world, for a witness unto every people, and then shall the end come. It is remarkable the willingness that the Elders show in responding to the calls made upon them to go to the nations of the earth to proclaim this Gospel. Many who have apparently manifested no particular interest in this work, when they are called to go forth to proclaim the Gospel, rarely ever refuse; and today there are more Elders in the world

preaching this Gospel than there has ever been. This should be indeed encouraging to the Latter-day Saints. When I think of the constant drain upon this people to maintain the missionaries in the field, I marvel at the prosperity of the people. But the Lord blesses and prospers us in sustaining these missionaries and in responding to the many calls that are made upon us. This labor is upon us to carry the Gospel to the world, that those who sit in darkness may see the light. It is incumbent upon every man who holds the Priesthood of a Seventy in the Church to go forth and preach the Gospel; and if he does not when called, it will be with him as with Paul, Woe be unto him if he preach not the Gospel of Christ when he is called by the Prophet of the Lord to go forth and proclaim it.

I have a testimony, my brethren and sisters, that this is the work of God. I know that the sick are healed; I know that the Lord answers the prayers of His people; I know that this people have been able on some occasions to even control the elements for their safety and for the upbuilding of Zion. I rejoice in being present with you this morning and partaking of the sweet influence of His Holy Spirit. Did this people ever come together with a desire to be fed with the bread of life, and they were not able to receive that which they desired? No, this has never been the case. God has always inclined His ear to this people; He has always delivered them from their afflictions; He has always blessed them. He has been indeed kind and fatherly to us as individuals and as a people. The prospects for the development and spread of this work were never brighter, never more hopeful, than they are at the present time. I admonish the Latter-day Saints in all lands to seek the counsel of the prophet of God. Do not be disobedient; do not be rebellious. The spirit of rebellion caused, we understand, one-third of the hosts of heaven to be cast out. The spirit of disobedience and rebellion has caused many a man and woman to be cast out of the Church of Jesus Christ of Latter-day Saints. The graver sins do not come into our lives all at once. Very often men can trace trans-

gression to the fact that they rebelled against the priesthood of the Son of God, and that they did not take the counsel which the Lord had given them through His mouthpiece; and they did not end with the spirit of rebellion and obedience, but they committed other great sins, and finally lost their standing in the Church of Christ. This rule will apply to us today, and I pray God that this people may ever be willing to receive the counsels which the Lord has to give through His prophet. Some become so engrossed with political parties, or with secret societies, or something of the kind, that they pay them greater devotion than they do the word of God. This is wrong. The Lord has built up this western country through His people who came here to worship Him according to the dictates of their own hearts. Let us not forget that. Let us not forget that we owe our first and foremost devotion to God, the Eternal Father. We sustain President Lorenzo Snow as the mouthpiece of God. Therefore, when he has anything to say to us as the mind and will of the Lord, it is just as binding upon us as if God spake personally to us. I oftentimes think of the parable of Lazarus and the rich man, and I sometimes think the Latter-day Saints manifest a spirit like that which was exhibited by the rich man when he was in torment on account of the evil life he had led on earth. He had brothers whom he desired to be saved, and he petitioned Father Abraham that one who had risen from the dead should go to these brothers and tell them of their ways and call them to repent. But Abraham remarked that they had Moses and the Prophets, and if they would not believe them they would not believe one though he were risen from the dead. I tell you that if we do not feel in our hearts to sustain the prophets of God, we would not believe the Lord if He were to come Himself, or if He were to send one that was risen from the dead. There is no need for the Lord to send special messengers to tell us our duty. The Lord has placed President Lorenzo Snow as the prophet, seer and revelator to this Church; and if we desire to keep in harmony with this work we must listen to the words which

the Lord God gives to us through His Prophet.

May the Lord bless you, brethren and sisters; may he pour out His spirit upon us; may we never rebel, nor lose the faith; may we be willing to receive the counsel of the Lord through His Prophet whenever it is given to us. I ask it for Christ's sake. Amen.

ELDER MATTHIAS F. COWLEY.

Prophetic gift of Joseph Smith—Early manifestation of God and the ministration of Angels—Opposition of the world—God guides His work by revelation.

My brethren and sisters, I am pleased to meet with you at this conference. I humbly ask you to pray for me, that the Holy Spirit may suggest what may be said.

I rejoice in the celebration of the natal day of the Church of Jesus Christ of Latter-day Saints, and in being a recipient of the blessings which are enjoyed by the members thereof, and which have come to us, to a very great extent, through the labors incident to the establishment of this Church and the tribulations which were encountered by the Prophet Joseph Smith. Whatever characterized a prophet in olden times characterized the great prophet of the last days. We point very frequently to the remarkable fulfillment of predictions which have been uttered in ancient times by the Jewish prophets as an evidence of the divine authority which they bore and of the remarkable work which was accomplished by them in the interest of humanity. We may point with equal joy and satisfaction to the remarkable utterances of the Prophet Joseph, to establish the divine authenticity of his claim. I have never heard of a prediction uttered by that man which has not been verified, so far as time has brought the prophecy due. I have never discovered any characteristic associated with any of the ancient prophets of God in the work which they accomplished, and which went to prove their divine mission, which cannot be pointed to in the Prophet Joseph Smith and his work. He came to the world announcing a new dispensation. He did not derive his information respecting religious matters from reading the

scriptures only. He did act upon the promise of the Apostle James, contained in the Bible, (and which is applicable to our young people in securing a testimony of the truth) where he says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Prophet, in the confusion which came to his mind by listening to the conflicting sentiments of the various factions of Christianity, resorted to reading the scripture for himself, and he concluded to test this passage that I have quoted. He was inspired with the same faith that actuated the ancient Saints of God—the same faith that was taught by the Savior when He said, "Ask, and ye shall receive; knock, and it shall be opened unto you." He went into the woods to pray, and he besought the Lord to know which of all the factions of Christianity was acknowledged by the God of heaven. In answer to this prayer, he received a communication from God, the Eternal Father, in which the glory of heaven rested upon him, and in that glory there was presented before this young man two heavenly personages. When he had strength to ask the question which he desired to propound, one of these personages said unto him, "This is my beloved Son; hear him." The son informed the Prophet Joseph that He did not recognize any of the denominations. Among them were honest people, people who were doing the best they could with the light they had; but they had not been founded upon the revelations of God, and He commanded this young man that he should not identify himself with any denomination, and that if he would listen to this counsel the day would come when he should be instrumental in the hands of God in accomplishing a great and a mighty work in the earth. This young man was faithful to this injunction. He did not follow the ways of the world, and in due time he received another communication from God, in which a holy angel appeared unto him and revealed to him the existence of some sacred records, (from a translation of which Brother Rudger Clawson has read a few statements), containing a brief history of the inhabitants of this continent from a

period 600 years before Christ down to about 400 years after Christ; also a concise statement of a people who had come to this land from the Tower of Babel, when the languages were confounded. This angel of the Lord appeared to the Prophet Joseph three times during the night of the 21st of September, 1823. He met him next at the place where these sacred plates were deposited, and commanded him to meet him there on that day of the month each year for four years, when, if he was faithful in keeping the commandments of God, he should receive these sacred writings. He was faithful to this injunction, and on the 22nd of September, 1827, the angel of the Lord delivered these plates into the hands of the Prophet Joseph Smith, who translated them by the use of the Urim and Thummim, as he was led by the spirit of revelation from God. Through this we have what is called the Book of Mormon.

In laying the foundation of this great work the Prophet Joseph was not sustained by the popular sentiment of mankind, nor by the hope of any worldly inducement; but he was actuated by the conviction and the understanding that he had received a revelation from God; that he had seen the Father and the Son; that he had received the ministration of holy angels. He endured the trials that the ancient prophets passed through; he suffered persecution, imprisonment and privation; he offered his life for the work, and he sealed his testimony with his blood. The Apostle Paul tells us that where there is a testament there is of necessity the death of the testator. He has offered to the world his testimony, the fulfilment of his prophecies, the verification of the promises made by him. Those who would listen to this voice of inspiration and receive the Gospel as revealed through him were promised that they should receive a witness for themselves. In the offering made by the Prophet Joseph Smith nothing was withheld that was offered by the ancient prophets of God and by the Savior himself. And I wish to bear testimony that I have received the witness that Joseph Smith was a prophet of the Almighty. I have received the testimony that he

was commanded of God to found this work and to organize the Church after the primitive pattern; that he received revelation and was guided by it all the days of his life, from the inception of the work until the hour when his life was sacrificed in Carthage jail for the testimony of Jesus and the word of God. The Saints of God, in all the trying ordeals through which they passed under the administration of the Prophet Joseph Smith, were sustained and preserved. In the establishment of this work it was designed of the Father that the same spirit and power should continue with the Church down to the latest period of time; and I wish to bear my testimony—and I wish my brethren and sisters to remember it and to instill it into the hearts of their children—that the prophets who have stood at the head of his Church since the death of the Prophet Joseph have been guided by the spirit of revelation. I am reminded of a statement made by the Prophet Amos, in his 3rd chapter and 7th verse:

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”

In view of this, we may say that when He did not have a prophet upon the earth He was not doing anything, so far as the great plan of salvation is concerned; that is, the ordinances of that plan were not being administered, and He was not communicating His will to His children respecting the plan of redemption. However, His hand was manifest in the progress and in the enlightenment of the world, and in the extension of human liberty. Where there has been no prophet of God the people have not received the light of revelation to the extent that they could understand and apply the ordinances of salvation. As Solomon says, in Proverb 29: 18: “Where there is no vision, the people perish;” and Hosea said that the Lord had spoken by prophets, and had multiplied visions and used similitudes, by the ministry of the prophets. “By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” And I want to say to the Latter-day Saints that Israel in modern times have been preserved by the same means. Those who listened to the voice of the in-

spired Prophet in the commencement, no matter what sacrifice it cost them, were sustained by the power of God. This is true also respecting the administration of President Brigham Young. What a wonderful work he accomplished, building upon the foundation laid by God through the Prophet Joseph Smith, and carrying out the plan which had been predicted by the Prophet Joseph! In leading the Latter-day Saints to these mountains and establishing their feet here, he was but carrying out the great plan that had been revealed to the Prophet Joseph Smith, who had prophesied on the 6th of August, 1843, that some of the people would die of persecution, some would die of trial and hardship, but some, he said, would live to go beyond the Rocky Mountains and see the Latter-day Saints become a mighty people in that region of country. This prophecy has been fulfilled as well as other predictions he uttered in connection with this work, as established in these mountain valleys. The Latter-day Saints are safe as long as they listen to the voice of inspiration. I rejoice that we have President Lorenzo Snow with us today. I rejoice that the Lord has spared his life. He is now eighty-five years of age; he is in the possession of all his faculties, bright, clear and active; and God has sustained him in his administrations, and brought him to stand at our head at this present period of time. I am reminded of what was said of the Prophet Moses, that notwithstanding his age his eye waxed not dim, neither did his natural force abate. The Lord has done this for those who have presided over His Church in the last days. He has sustained them in body and in mind: He has preserved their lives, that we might profit by their vast experience. I rejoice in this fact, and I wish to express my gratitude before God and before this congregation that the Lord has preserved President Snow to administer unto us and to us the benefit of his great experience in this latter day work.

I trust, my brethren and sisters, that during our conference we shall be fed with the bread of life, that we shall

receive here a little and there a little, and that from what is said by the speakers each and every one of us may find something applicable to ourselves, which we can take home and carry out in our daily lives. I trust also that we may have the spirit of the business that may be transacted at this conference, whatever it may be. There is a very great responsibility resting upon the authorities of the Church. I feel that it is an immense responsibility to be a servant of God. I feel my unworthiness in occupying such a position among the Saints of God, and I cannot occupy it unless I am sustained by the Almighty. But while there is a great responsibility resting upon the Presidency and the general authorities of this Church, there is a corresponding responsibility resting upon every man and every woman in the Church. We are not alone in bearing the holy priesthood, we are not the only ones that have received the testimony of the Holy Ghost. We all have received this testimony who have been brought into communion with God. Hence there is a responsibility of a weighty character resting upon all of us, in every avenue of life and in all the interests of this work. And the interests of this work are varied. They are not all what is called spiritual; if they were, we would die temporally. They are not all temporal; if they were, we would die spiritually. But it is all spiritual unto God. He designs that the laborer in Zion shall labor for Zion, and that in all things we shall be actuated by the spirit of God, so that all we do may be sanctified to His honor and glory and to the accomplishment of His great work upon the earth.

May the Lord bless you, my brethren and sisters; and when we leave this conference, may we leave it renewed in strength, in faith and in a determination to keep the commandments of God and walk in the paths of life. This is my prayer in the name of Jesus. Amen.

The choir sang the hymn commencing.

How are thy servants blest! O Lord,
How sure is their defense!

Benediction was pronounced by Patriarch John Smith.

AFTERNOON SESSION.

2 p. m.

Singing by the choir:

On the mountain top appearing
 Lo! the sacred herald stands!
 Welcome news to Zion bringing
 Zion, long in hostile lands.

Prayer by Elder John Nicholson.

The choir sang the hymn which begins:

Truth reflects upon our senses,
 Gospel light reveals to some,
 If there still should be offenses,
 Woe to them by whom they come.

ANTHON H. LUND.

Giving employment to the poor—Home manufactures.

I hope while I shall speak to you, my brethren and sisters, that I shall be under the influence of the same spirit as guided our beloved brethren who spoke this forenoon. It is pleasant to have the privilege of meeting with the Saints in general Conference. We feel that there is a great deal of the spirit of God present and we delight to hear our leaders speak unto us.

At this Conference we are favored by having the First Presidency, the Apostles, and the Presidents of Seventies with us. I do not remember that this has been the case for many years. I believe that during this Conference the Lord will bless us and give us a rich outpouring of His Holy Spirit.

One of the brethren this forenoon alluded to the many hundreds of Elders we have in the field working for the spread of the truth. We have glorious reports from the different missions; our brethren are doing well and laboring to gather sheep into the fold of Christ; and the Lord is blessing their endeavors. Now, while the great majority of us are not called upon to go out into the active missionary field, there is still a great mission which all of us can perform. The Latter-day Saints at home have a great deal to do. Our brethren gather Israel from the different nations of the earth. Most of the Saints when they come have exhausted their means in bringing them to Zion; they come to a strange land; the customs are different, and they have not many acquaintances, though

they have many friends. We should look after these, that they be not discouraged. They may not be able to find the kind of work they have been used to do, and we may not be able to provide that for them, but we should try to give them an opportunity to earn their livelihood. We do not want to make paupers of them. We want to study ways and devise means whereby they can earn their living in our midst. Our missionaries who return should continue to take the same lively interest in the Saints after they gather as they did when they were laboring in their midst in the different fields abroad. Sometimes they feel hurt when they come here and no notice is taken of them. The missionaries who are acquainted with them should take some interest in them and try to do something for them. A great many are doing this, and I am always pleased when I hear the missionaries make inquiries about acquaintances, to know if they arrived; and to see interest taken in them; but I have seen other cases where our emigrants have felt as if they were not looked after, and if under such circumstances, when they feel a little slighted, they should come in contact with those who are disaffected it may make them so, and cause some of them to return to the places where they formerly lived; and such have at times done a great deal of harm to the cause. We can fulfill part of a mission in looking after the Saints when they have gathered; we should see to it that employment is provided for them. In early years those who embraced the Gospel were mostly from the rural districts—farmers. When they came here they did not want to stay in the city; they wanted to go out where they could get land and the same kind of employment they had been used to, and they soon established themselves and prospered. Of late years our missionaries in Europe have not been able to do much among the rural population, but have done more in the cities, and more of those who live in large cities have joined the Church than of those outside the cities, and when these come here they seek the more populous centers as they are not accustomed to farming. Such should be looked after and en-

couraged to go out into the settlements. Our settlements here are not like the rural districts in Europe. Nearly all of our settlements have the advantages of cities—good schools, good societies, and the advantages that are found in cities in the old world are to a certain extent to be found in most of our larger settlements. Our brethren and sisters who come from the cities, need not stay here in Salt Lake City to enjoy the same advantages they did before they came, but they can go out into the larger settlements, and it will not be hard for those who are not too old to accustom themselves to labor on the farms. Many who have been brought up to a certain kind of employment in factories, or different handicrafts, may not be able to get the same kind of employment here, but many of them can go out and take hold of the work that is to be found in our settlements, and it will not take them long to establish themselves and get homes of their own. They will feel happier in doing so, and though farming is often connected with hard work, the labor has been lightened of late years to a great degree. Our farmers by getting machinery, can do much of their work sitting, and the hard work that our brethren tell us they did in early days is not required today. I speak thus to encourage our brethren and sisters, who have come to these larger cities and cannot get employment, to go out into the more distant settlements. I believe there are about as good openings now as there ever were. There are many places where people can take up lands yet, or can get land cheaply and have a chance to work for the land they get. It is true they cannot take up large tracts of land as the earlier settlers might have done if they had so desired, but they did not do that. The counsel was to make small farms, and we have seen the wisdom of this. The brethren who will go out now need not fear that they will starve and will be in want of anything. Our brethren and sisters out in the country feel to help those who come into their midst. The Industrial Bureau, which was established, I hope will be an institution that can do much good for our poor. Those who have means ought to study

how to use their means to give employment, that there should not be any idle hands in Zion. The hoarding up of means, trying to get riches for riches' sake, will not make a man happy. We had a text read here this morning by Brother Clawson, which I think is an excellent one. The prophet advises us before seeking riches, that we should seek the kingdom of God, and after we have done that, then he promises that we shall get riches, if we will seek them for the sole purpose of doing good. I believe the Lord will bless this people and make them a rich people if they will first seek His kingdom and His righteousness, and providing the object in gathering riches will be that they may be able to do more good.

We used to have more preaching upon home manufacture. I believe those teachings are as good today as they were years ago. What if we cannot follow the fashions from abroad to so great an extent? We ought to make ourselves a self-sustaining people; we have all the elements right here in our State to make us such. Yesterday I read the report of Z. C. M. I. for the last year. It said there had been about seventy thousand pairs of shoes made by that factory. This is quite a step toward stopping the importation of shoes. If we had ten such factories in our midst I presume we could supply our needs in the shoe line. The report also stated that they had made some one hundred and thirty thousand garments—overalls and jumpers. I was pleased with this item. Though they do not make much money in these departments, yet they keep a great deal of means in our midst; and this should be encouraged. We should encourage all of our home institutions that are trying to stop the outlet of means, so that the money we obtain can be kept in circulation among us a longer time. Let us take a pride in our home manufactures. Let us see to it that we do as much as we can to give our poor employment.

I am sorry to think our tanneries have not been a success; I think they could be made so. We have an enormous lot of hides going out from this State. They are tanned abroad and brought back here in a manufactured

shape. We could retain a great deal of means here by manufacturing our own leather. Bark is not easy to be secured here, but perhaps other means of obtaining tannic acid can be had and a success made of this branch of industry. All of our wool that goes out and is brought back as cloth would have been a great saving if we could have manufactured it here, and then sent it out as manufactured goods.

Brethren and sisters, there are so many things that our leading brethren in the different settlements should study and think of and advise the people to do that we may be a prosperous people. We cannot afford to keep up the style we do and do it on raising wheat and selling that at forty cents a bushel. Some change must be had in this. I noticed when I was back on my mission in visiting my native land, Denmark, that a great change has come over that country. They formerly exported their rye and other grain, and while they did so they were a poor people. Of late years they import grain, feed it to their stock and export their butter, their eggs, and their meat to England. They have been able to obtain a higher price for their articles of export. The farms there are prospering, or rather, they would have prospered, if they had kept to their old methods, frugality and simple manners; but they are trying to educate their boys and giving them city appetites; they can not live on their country incomes, and they are going into debt, giving mortgages on their farms, while they are getting several times as much means as they were wont to do. I bring this up for our consideration. I believe if we could use up our grain at home and export that which does not weigh so much, we would not have to pay so much freight, would have more means and make ourselves more independent.

I have got on the subject of home manufacture. I believe it is a thing we ought to study, brethren and sisters, for our well being, and we should look after the poor and give them employment.

May God bless you all and bless our leaders, is my prayer in the name of Jesus. Amen.

ELDER MARRINER W. MERRILL.

Expansiveness of the Latter-day Saints—Material interests of the people—Debt should be avoided—A profitable course for young people—Value of the counsels of the Priesthood.

At these conferences there are so many subjects discussed that they can not fail to be edifying to all of the people. If only one subject were introduced and all of the speakers dwelt upon it, perhaps it would not be so interesting. I am glad to be associated with my brethren and sisters in this general conference. I have had a good many reflections in listening to the remarks we have already heard. They have brought many things to my mind of a former date and of former times here in this country. While it is the privilege of all Latter-day Saints to have evidence for themselves of the truth of the Gospel and of the divine mission of the Prophet Joseph, we are not only instructed and reminded on these subjects, but are reminded of affairs that pertain to us of a temporal character. The Latter-day Saints are growing and spreading abroad.

I met a gentleman on the train the other day from San Francisco. He was born and raised there; and he hadn't heard anything about our people; and he seemed very anxious to know something about the doctrines of our Church. I said to him: 'We have a mission established in California; we have Elders laboring in the city where you hail from; you can hear our Elders any Sunday if you will inquire after them; and you can become acquainted with the doctrines of our Church.' He remarked that he supposed nearly all of the Latter-day Saints lived in Salt Lake City, and that during the last forty years there had not been much growth among them; that there had not been much expansion. I remarked to him that I was surprised that a man of his intelligence was not better acquainted with this people.

Forty years ago I suppose the majority of the Latter-day Saints were located in this valley—Salt Lake Valley, but today they are spread abroad and I advise the gentleman to get our Church works and read them; and it was a good opportunity to bear my testimony to him of the Gospel. I believe there are many hundreds of thou-

sands of good honest people in the world that have but a very limited knowledge and perhaps no knowledge at all of the existence of the Church of Jesus Christ of Latter-day Saints. We would naturally suppose that everybody had heard of us from what has been said and published concerning us; but there are a great many people that have not time to read those things. It is on a par with our conferences. A great many of our people right here in the city do not have time to come to conference; they are too busy, and they don't know anything of what is being done. Thus it is with the world; a great many of them don't know that such a people exist as the Latter-day Saints in these mountains; and they have no idea of our expansion, our growth, and our development in this country.

I said a few moments ago that the Latter-day Saints may satisfy themselves with regard to the divine mission of the Prophet Joseph; and what does it require to become satisfied? It requires time and attention and a prayerful and thoughtful consideration of the doctrines of the Church, and of the scriptures; that which is written in the Bible, in the Book of Mormon, and the Church publications. Entreat the Lord in regard to it and no man will be turned away. It is said: "Knock and it shall be opened unto you; ask and ye shall receive." Do this that as members of the Church you may be able to give a reason for the hope that you have and have a testimony of this work. There are a great many conditions existing among the Latter-day Saints on which we may improve. Apostle Lund referred to home manufacture. But little has been said about it of late years. There was a time when there was quite an excitement raised throughout the country about home production. I presume those things are going forward gradually, as we can find a great many things of home production throughout the country. It is a good thing and we should encourage it, sustain it, think about it, study about it, not only here but in all of the organizations of the Church. It is a grand thing to be self-supporting. An individual, a family, or a community that is self-supporting

is the best off. They are easiest in their circumstances.

I believe we have made many mistakes in the past as a people and as individuals; and there is no doubt but that we will continue to make mistakes from time to time, because our judgments are not perfect, and we follow the solicitations of our families and of our friends, and indulge in things that we should not indulge in. It is my opinion that we are being led to habits of extravagance and the result will be serious. It militates against us, and it militates against our improvement and advancement. I was thinking while Brother Lund was talking about the poor being employed, that if every man and woman in the Church (because there are sisters that manage things for themselves), that are able would employ some one or two or more as their circumstances would warrant there would be nobody looking for work; everybody would be employed. There are people that have natural endowments enough from the Lord to direct the labors of others to their own profit and to the profit of those whom they employ. This is a matter for consideration by those who have means, to employ some of our poor. In some of the counties they begin to feel like throwing the poor on the county to support. They say: 'We pay our taxes to the county and the State and the poor should receive consideration from our officials in the county capacity or in the State capacity as the case may be. I do not think this is the proper thing. I do not think there should be anybody foisted upon the county for support. If we turn the poor off, peradventure the Lord will turn us off, for He said: 'The poor ye have always, but me ye have not always.' I do not believe we can afford to turn the poor off on the county for support. I believe if the Latter-day Saints would turn their ear to the Lord and listen to the counsel of His servants that there would be means provided in all the settlements of the Saints to provide for the poor. They should not be turned on the Church either for support, but they should be provided for as the Lord has directed. It is my firm conviction, coupled with my experience, that if the poor were properly looked after in every ward and

the people were particular to understand the necessities of the poor, every ward (there may be some exceptions) could support its poor without turning them on the county or Church for support. There are places in the Church where comparatively there are no poor. Well, the responsibility rests upon the people to contribute of their offerings for the benefit of the poor just as much as if they had plenty of poor to consume all they gave in. The counties have plenty of use for their means. We have lived here a good many years and in some places it is difficult to travel because of the conditions of the roads and highways. The counties have plenty of places to put their means for the benefit of the great public. They can make our highways such as they are in the older countries.

I heard day before yesterday from an eminent financier, a remark that struck me with considerable force. He was telling me how to get out of debt. It may be that you would like to know, for I imagine a good many of our people here are in debt. This brother of long experience, who had passed through the mill, told me how to get out of debt and how the people could get out of debt. I listened with a good deal of attention, because I thought it was worth something, and something that all of us ought to know, for a great many of us don't know and have it yet to learn. It was simply this: "Stop immediately from going into debt. Don't go into debt another dollar until you get out and are free." That is a simple way, and it might prove to be an easy way, too, if we would do it. Stop going into debt; don't buy anything you can't pay for from this time henceforth until it can be said, "Israel is free; there is a free people, untrammelled, not in bondage up there in the mountains; they are lenders, not borrowers; they will lend you money if you will give them good security." This is the situation the Lord will bring us to bye and bye, when He educates us a little further and takes us through the school of experience. We will come to this because the Lord has designed it. It is said that the people of the Lord will be a rich people. I believe this. I have heard promises

from our eminent brethren of experience to the effect that the Lord would help us this one time if we would help ourselves in the future and cease our habits of extravagance. Everywhere, in all of our homes, we should cease these habits of extravagance; learn to economize; learn to save; learn to be prudent, wise, and judicious in the administration of our affairs.

And young people that are of a marriageable age should get married. I don't mean to become engaged and then wait two or three years, or one year—to become engaged and think they are just about as good as married. I advise that they get married when they are of a proper age, and when they are married to cease as soon as possible to work for wages. Go out and do something for yourselves. Go somewhere; there are many opportunities in the West and in the South. We receive letters from people all over the country telling of opportunities for young people to commence in life, settle down, and become independent; where they can make themselves homes and rear their children in the fear and admonition of the Lord. This idea of people always working for a salary with nothing else to depend upon, I don't believe is a good thing for young people. I believe they ought to become independent, and not depend always upon some one else for a livelihood. It is true it is very pleasant to be in the city; it is very pleasant to have the society there is in the city, and to have the amusement and the natural advantages that accrue to the people; but the question is, can you afford it as young people? I know there is an idea growing up in the midst of the young people that they can not get married until they have as much as their father or their mother; they must have a nice home, well furnished before they can take a life partner. I believe this is wrong. I believe young people of a proper age ought to get married and they ought to depend upon themselves; and a young man should marry a young woman that is willing to put forth her efforts to help. Get a helpmeet; one that will help to make your advances in life; help to make you a home; help to sustain the family; and will do something for the good of the community. This would be my advice and my coun-

sel to our young people. Cease entertaining this idea that you cannot get married until you have a home furnished and everything pertaining to it; nice surroundings, nice lawn and all such. Make the lawn yourself, and make your home just as beautiful as you desire. It is a good thing to have these surroundings; it is proper; but when it comes to putting off the important things in life, the important matters, for a few years, until circumstances are such that they can marry, I don't believe it is a good thing. That is the way of the world. They have grown up with that idea in our large cities. Young people become enamored of city life. It is a good thing to have cities, but it is a good thing for young people to reflect and think over these things; and when they earn a dollar they should know how it comes. People who earn their money know just exactly how it comes, and they know better how to save it. These things should have the consideration of the young people. They should also be considered by the parents, because parents sometimes feel: "O, I don't want my son to go away off out there, and I don't want my daughter to go away from me and go out in the country somewhere;" and young people get discouragement many times from their parents. These things I know to be a fact, and I do not believe they have good results.

Our people are a growing and prosperous people, and we should observe the counsels of the servants of God in regard to these things. This is a matter that is becoming more or less in disuse among the Latter-day Saints—to listen to the whisperings of the Lord through His servants. I repeat, it is becoming more or less in disuse among the people! and the older ones are educating the young people that it is not so very important to listen to the counsels of the servants of God. But I want to say unto you that according to my education and experience in the Church there is no other way whereby we may be saved; there is no other way whereby we may be exalted; there is no other way whereby we may obtain eternal life. We must yield to the whisperings of the Holy Spirit; we must yield to the counsels of the Priest-

hood, no matter what the world may think in regard to these things. It is a principle that God has established in the earth; God has established it and we can not change it. Those that will listen, and turn their ears to the Lord will be on the right side bye and bye; when the sheep are separated from the goats, those who have listened to the whisperings of the Lord through His servants will be found on the right side; and they will be remembered and they will have said to them: "Come ye blessed of my Father, etc." According to my education and experience in the Church, and according to the teachings I have had and the suggestions through the inspiration of the Holy Ghost, there is no man, I don't care what his standing is; he may be a president of a stake, or an apostle, no matter, he can not safely gainsay the counsel of the Priesthood. If he does he will have it to meet some day just as sure as the sun rises and sets. I know this as well as I know that I look upon this congregation. We must observe the will of the Lord; we must observe the counsels of the Priesthood, no matter what the world may think in regard to these things; and we can do this in all humility and maintain our right and manhood, and maintain our fellowship with each other and with the Lorā: but when we turn away from these things we are like the sow that was washed and returned to her wallowing in the mire. The Lord has established His work; He is about to establish His kingdom; He has revealed the everlasting Gospel; and He has revealed the principle by which you and I may go back into His presence; but when we turn a deaf ear to these things, through some motive or other that may arise in our minds, we will have to atone for it sooner or later. Write it down in your journals if you please, because these are eternal principles of truth revealed to the Latter-day Saints! We are in advance of the world in regard to these things. The Lord has been merciful to us. He has given us line upon line, precept upon precept; here a little and there a little; not given it to us all at one time. We did not have everything revealed in the days of the Prophet Jcseph; but we do not live up

to what was revealed in his day. There are a great many things revealed to His servants from time to time that immediately concern the people. Many of the revelations in the Book of Covenants concerning the people at the time they were given, and there are revelations given that concern the people today. The Bible is an excellent record, a good book to study, a good book to become acquainted with. The Book of Mormon is an excellent record, and precious truths are contained in it as well as the Bible, and the Book of Covenants is an excellent book given from the Lord, but the whole of them together are not all that we need, because as circumstances and conditions change with the people, the Lord has His mouthpiece to say what shall be done and how it shall be done and on what occasions it shall be done. That is not written perhaps at all. You may hunt through, and through these books, and you would not find what you want to know. What shall we do? Turn our ear to the Lord and to the counsels of His Prophet and of His servants, and then we will be in harmony with the Bible, the Book of Mormon and the Book of Doctrine and Covenants, and in harmony with the Lord; but when we depart from this and go astray, we are liable to be led into the dark, and when those who have been in the light get in the dark, O, "how great is that darkness!" These are matters for our consideration. In our secret places we should sit in judgment upon ourselves and ask ourselves such questions: How has been my course today; has it been approved of the Lord? We may know by the whisperings of the Holy Spirit whether or not our course has been approved by the Lord; and if we feel condemned, then we may know that there is something wrong with us. We want to be wise and prudent; want to be kind and good to one another; and learn to love one another; to love the Gospel and the work of God above everything else in the world. We get into a certain groove and think we must hang to that groove, and we can not be pulled out of it. It is not a good thing for any of us to get into grooves. Here are the living oracles of the Church that God has placed here to regulate all of the affairs of the people, not only

in spiritual things but temporal things as well—in building up the various cities, in opening and developing the country. Who knows better than the Lord? And may not His servants have the whisperings of His Holy Spirit to direct them? Certainly; that is what the Lord has placed them in the Church for; and that is why we vote to sustain them in their position. We sustain the President as President of the Church in all the world. But how do we sustain him? Do we consider our vote? Do we consider the covenants we have made with the Lord when we turn a deaf ear to the counsels of the Priesthood?

Brethren and sisters, let us be just, let us be true, let us be kind, and give to the poor; and let us pay our tithing as well as our offerings. This is the will of the Lord; and who among the Latter-day Saints is any poorer for having paid his or her tithing? Nobody who has done this and contributed to the building up of the kingdom of God and to the spreading of the Gospel in various lands. Let us not forget the Lord in our tithes and our offerings. If we do, peradventure, He will forget us. If we want to be remembered of the Lord we should remember Him in our tithes and our offerings; devote ourselves to the work of the Lord and the Lord will be merciful to us.

God bless you. Amen.

PRESIDENT GEORGE Q. CANNON.

The great and beneficent physical and spiritual effects brought to the world by the organization of the Church.

We have had at this Conference, so far, some very practical instructions and the Spirit of the Lord has been manifestly in our midst. I have had a good many reflections, that I hope will be profitable to me; and if I can relate some of them, I would like to do so this afternoon. In sitting here and contemplating that which has taken place, and this large congregation, the reflection occurs to me that this is the completion of sixty-nine years since this Church was organized, since the Lord commenced this great work of which we form a part, and there are many interesting thoughts connected with this event.

I could not help but think of some of the results of this organization of six members into the Church of Jesus Christ of Latter-day Saints sixty-nine years ago. What has it done for the world? What changes have been wrought by the establishment of this Church? How much better is the world for its organization! How much better are we, who are members of this Church than we would have been had it not been organized in our day! Sixty-nine years ago but little or nothing was known about God. Communication between heaven and earth had entirely ceased. Every popular minister, and every man of science, every man that made any pretension to education, declared at that time that God had ceased to talk to man; that all communication between heaven and earth had been entirely cut off; that God had spoken eighteen hundred years before and had revealed His will, but since then He had remained silent. No man had heard His voice; no man had beheld His person; no man had received communication from Him; but all were left to wander as they pleased, to be guided by that which had been written so long before. The personality of God Himself was unknown. Extraordinary ideas prevailed as to the character of our God. That which had been written in the Scriptures concerning Him had been looked upon as spiritual; to be spiritualized and not real. He was declared not to be a personage of tabernacle, not to be able to walk, nor to talk, nor to hear, having none of these organs by which communication was had; but that He was a spirit, diffused through space. The most extraordinary ideas prevailed on this subject. The communication of the Gospel of the Lord Jesus Christ dissipated that ignorance; it gave to mankind a knowledge of God; it restored to the earth the gifts and graces of the Gospel; it removed doubt concerning the plan of salvation; it revealed clearly the ordinances, by obedience to which man could be saved. It has had the effect of bringing the Gospel, the word of God, the salvation of God, to the poorest and to the humblest on the earth.

We heard this morning about class distinctions. No power could have been

more effective in leveling class distinctions, and it may be said in destroying them, than the revelation of this Gospel and the establishment of this Church. The thousands who have heard the Gospel in various lands, in lands of oppression, in the midst of poverty and destitution and hopelessness, where there was no prospect before them and their children, only to toil and live lives of drudgery, of poverty and deprivation—the thousands who in this condition have heard the message of salvation have had their hearts gladdened; it has been an emancipation for them, or a means of emancipation to deliver them from these sad and disheartening circumstances, because this brought to them a knowledge that they were the children of God, equally valuable, it may be said, equally esteemed in the presence of God with those who possessed so many advantages over them. The toiler in Europe, the man working in the mines in England or in Scotland, the toiler in Germany and in Scandinavia—these men so low that they were almost deprived of all hope, have heard the Gospel. It has come as a salvation to them and a means of deliverance. I heard one man say, who is now a Bishop in the north, that in Scandinavia, where he lived, he envied the position of the horse, and wished he had been born a horse. Why? Because the horse was cared for; the horse was fed; the horse was carefully housed; he had value; when he died it was a loss to his master; but as to him, the working man, he might die, and what loss would it be to anybody? Not to his master. It might be to his wife, or to his children, but not to his master. He could toil, could go hungry; he could go partly clad; he could go miserably housed and provided for; the animal that possessed value was worth something; that could be cared for, carefully blanketed at night, fed well and kept in a warm stable, and if he were sick taken care of that he might not die. This man's statement concerning his feelings was very strongly put; but his condition was that of thousands when this Gospel reached them. What has it done for them? It has lifted them up; it has made them feel that they are the children of God—peers of every one else on the earth, no matter how

rich, no matter how learned, no matter how many advantages others may possess, they are equal before the Lord with all of them. "Mormonism" has done this for the world. It has made every man, that is worthy, a Priest of God; it has had this effect. You have heard talk today about prophets; you have heard talk about oracles; you have heard talk about leaders and men being entrusted with authority; but there is nothing that is said about any one of these that does not apply to every man in this Church. Every man that has embraced this Gospel is raised to this dignity and to this power. Therefore, this Church has been a great blessing to the poor of every land. Those who have heard this Gospel have been delivered by it from their bondage and from their oppression, and they are brought to a land of liberty where they can receive of the benefits that liberty bestows and all of the advantages which the Lord has promised to the inhabitants of this land. These, my brethren and sisters, are some of the blessings that have flowed to us in sixty-nine years.

When I reflect upon all of the consequences that have followed that great and important event, although so little noticed by the world, my mind fails to grasp it in all its details, the benefits are so numerous. They extend in so many directions, not only to us who have received this Gospel, but to the world at large. They feel the effect of it. Contemplate the condition of the world when this Gospel was restored! What was known about heaven? What was known about hell? There are two places, one of bliss, the other a place of torment. How much terror was entertained by the people at large concerning this place of torment. To have to think that this was endless; to think how the hearts of mothers were wrung with anguish at the death of their wayward children, of their loved ones, when they were told by men who assumed authority and to whom they had been taught to look with respect, that they were eternally damned—sent to a place of torment worlds without end! Think of the misery of human souls in contemplating such fearful results! Is it any wonder that men wished they had never been born? They did not

know what to do. Suicide brought no relief; they could not get deliverance from the inexorable consequences of living, because their souls were indestructible. They could not hope to escape from the justice of God, go where they might. And this feeling of hopelessness and misery filled thousands of bosoms, millions, I may say; but what did this Gospel do? It brought light from God, the author of our being. Instead of thinking it was a bad condition to be born, it produced a feeling of gladness in the hearts of men and women that they ever had been born; because when they saw the justice of God, that they would get rewarded according to the deeds done in the body, all fear vanished, for they would be dealt with by a just and merciful God and not a tyrant, such as the world described the Lord to be.

Not only this, but think of the glad tidings of salvation that have come to us through the revelations that God has given to this Church respecting the dead and their future fate. Before, the popular idea was that the unnumbered millions of heathen who had died in ignorance of the Gospel had been sent to this endless place of torment; that they were sent to hell without any hope of deliverance through the endless ages of eternity. The feeling of those who would dare think upon this subject, when such thoughts were presented to them, was only to hate, as a monster, the God who would do such things. What could be more monstrous than to send innocent people to hell for not being that which they knew nothing of? No wonder that men revolted at the thought. No wonder that men defied the Almighty under such misconceptions. The Gospel has brought to us revelations concerning this. We see our God in all His beauty; in all His grandeur; clothed with all those attributes that call forth our highest admiration and worship. We can worship Him in spirit and in truth.

What has the organization of this Church done for us in regard to the future? Why, heaven is no longer a place that is vague and indefinite in our minds, or in the minds of the children of men to whom revelation has come. Heaven is something to be desired; not to sit idly and play upon

golden harps; but heaven is a place of activity, a place of progress; that which furnishes man his highest enjoyment on the earth; that which develops and calls out his highest and noblest qualities, we are to have in heaven. And this is no new revelation; but it is veclouded and misunderstood by the world. "Thou hast been faithful over a few things, I will make thee ruler over many," the Scriptures say. What does that mean? That the man who has done his duty in his sphere here on the earth faithfully will have an enlarged sphere hereafter; will have greater power, more opportunities for development; shall have every God-like power; every power and attribute that we have derived from our ancestry—that is, from God our Eternal Father. We shall have room for infinite gratification, unlimited gratification, going on from one degree of power to another, and exercising it as our Father exercises it in the midst of the eternities. Is there not something delightful in this thought, and in the contemplation of such a future? If I have children; if I have a wife, I shall have them in eternity. I shall preside over that family no matter how small it may be, or how large it may extend. They will be my kingdom; for this is the promise of God. What is there that is more delightful in the contemplation of the future than this thought, that those with whom we are associated here, with whom our lives and happiness is entwined; who give unto us the greatest pleasure, because of the love we have for them and they have for us; that that union shall be perpetuated throughout eternity, and that there shall be an increase of that love and of that union and an increase also of that power, because the power of procreation is promised—the greatest power that man possesses on the earth. That is promised unto those who are faithful. I know the world say this is materialistic; that we take wrong views of this; that we are not spiritual enough. Well, I am willing to have that charge levelled against me. I want to be materialistic in this sense. I want to enjoy that which we enjoy here, purified, exalted, and increased beyond my comprehension or your comprehension at the present time; and

we are to have this glory and this power; the Lord promises it unto us. Therefore, it can be said of us as it was said of our Lord and Savior, "to the increase of His kingdom there shall be no end." Why? Because of this principle that I spoke of—the principle of procreation. By it, and through that principle the worlds are peopled. The planetary orbs which stud our heavens so gloriously are peopled by that principle—the principle of procreation. God possesses it, and we as His children inherit the power. If we do what is right He promises to bestow it upon us. Our heaven, then, is materialistic in this sense; it is not altogether spiritual. But it is spiritual also. We shall have spiritual joy; we shall have spiritual pleasures such as have been described to us this day, for it is the highest pleasure or joy the human soul is capable of, to worship God, to do His will, keep His commandments and to serve Him. This is the highest pleasure that human-beings can attain unto, and we shall have it in eternity, and it shall be the chief source of our enjoyment and of our happiness in the world to come.

These are a few of the blessings that have come to us through the revelation of the Gospel and the organization of the Church sixty-nine years ago today. Think of it! What happiness it has brought to us individually! Each man and each woman in this congregation could tell this for himself or herself. Each one could reflect upon the benefits that have flowed to him or her individually. Contemplate the greatness of the work, the effect of the work upon the whole world wherever this Gospel has been preached, and it has been carried to many lands. It has brought release to many captives; it has gladdened the hearts of the people of the civilized nations. It has reached even the barbarians, and it has gladdened their hearts. It has inspired the hearts of our Indian races with new hope, for they have had presented to them the promises of God made to their fathers, and they look forward to their fulfillment, and they look forward with joy to their redemption. It has been proclaimed to some extent to the Jews, though the

time has not yet come for them to embrace it. Still, it comes with the promise, and filled with the hope to these scattered remnants of the House of Israel, these despised people who are persecuted in lands of civilization, because they are assured that the promises concerning them and their restoration to their ancient land will be fulfilled. It has brought hope to the islands of the Pacific, to those despised races who have before them extinction unless this Gospel saves them; and it has filled them with hope and anticipation. In fact, it has gladdened the hearts of the people of every land who have heard the glad tidings of salvation. It has had more to do to dissipate ignorance and to save mankind than any other agency that has ever existed among the inhabitants of the earth since the days of the Redeemer. We can well spend money to send our missionaries with such glad tidings as they are to bear. We can do this freely, because the results are such as to gladden us and to make us rejoice that we have the opportunity of doing this. I would like to send every son I have, if circumstances would permit, to the world to deliver the glad tidings of salvation; to relate to the people of the world what God has done in the earth during these many years, commencing as it

were in a small place, in a corner, and gradually spreading. "Light broke forth in darkness," as we are told it should do. It has broken forth, and it gradually spreading. As is written: "A light shall break forth among them that sit in darkness." It has broken forth, and it has spread gradually, is spreading gradually and illumining a larger circle, spreading into many lands and will continue until it will enlighten the whole earth. The light of this Gospel, the power of this salvation, the extent and future of this work, and the knowledge of it, will spread from land to land, from nation to nation, from kindred to kindred, until it will embrace the whole of the inhabitants of the earth; and they will see it and understand it and the prophecies and promises of God will every one be fulfilled concerning this work which He has established.

That God may bless us; that we may be true and faithful; that we may have wisdom to do as we should do; that we may continue faithful and forget worldly things, is my prayer in the name of the Lord Jesus Christ. Amen.

The choir sang the anthem,

Light and truth.

Benediction by Elder C. D. Fjelsted.

SECOND DAY.

Friday, April 7th, 10 a. m.

The choir and congregation sang the hymn which begins:

Redeemer of Israel,
Our only delight.

Prayer by Elder David H. Cannon.
Singing by the choir:

All hail the glorious day,
By Prophets long foretold,
When with harmonious lay,
The sheep of Israel's fold
On Zion's hill His praise proclaim,
And shout hosanna to His name.

PRESIDENT LORENZO SNOW.

I am very much pleased to meet with the brethren and sisters and our friends this morning. We have another beautiful day, like yesterday, and I hope

that the Latter-day Saints feel happy. We had an excellent meeting yesterday. The spirit of the Lord was with us greatly; the most excellent ideas and suggestions were made to us by the different speakers; the beauties and glories of what the Lord has accomplished already, and those we anticipate and are sure He will accomplish in the future, were clearly portrayed before us.

If we will be as quiet as we were yesterday and exercise faith we will have just as good a meeting today and the Spirit of the Lord will inspire the speakers.

We have invited the Salt Lake Temple choir to be with us during the remaining part of our conference and it

will be called upon occasionally to interest the Latter-day Saints. We think they will be pleased with this opportunity of hearing this choir, which has been employed in the Temple here for about six years.

Brethren and sisters, God bless you and pour out His spirit upon us this day, that we may greatly rejoice, is my prayer, in the name of Jesus. Amen.

ELDER JOHN W. TAYLOR.

Restoration of the Gospel and the obligation to preach it—Missionary work in Colorado and adjacent districts—Promises of the Lord fulfilled—Signs follow the believer—Beneficial effects of opposition—The Kingdom to cover the earth.

I am requested to make a few remarks this morning, and I ask an interest in the faith and prayers of the Latter-day Saints and their friends, that what I may say might be dictated by the Spirit of God, because I feel that where a man speaks under that influence he will always speak right, and when he does not speak under that influence he will always speak wrong.

You are no doubt aware that I have been away from you for a little time in the State of Colorado preaching the Gospel. I do not think I could say anything more appropriate this morning than to dwell a little while upon the missionary labors in that district, as there are many here whose sons are in that land spreading the truth. We all heard the very interesting remarks yesterday of President Cannon regarding the restoration of the Gospel to the children of men, and its effects upon us. Inasmuch as the Gospel has been restored it has become our duty to preach it in all the world, for a witness unto all nations. The words of Jesus Christ are fulfilled, for in His day He said, speaking of the Gospel, "The kingdom of God shall be taken from among you and it shall be given unto a people bringing forth the fruits thereof." After Christ was put to death, Peter, after the Savior had been resurrected, asked Him the question: "Comest thou again to restore the kingdom to Israel?" Jesus had taught them to pray in this wise: "Our Father who art in heaven, Thy kingdom come, Thy will be done on

earth as it is in heaven, etc." And they were praying for the kingdom to come, but when Jesus answered Peter regarding this question, He said: "It is not for you to know the times and the seasons." Now, today all of the sectarian world, are praying for the kingdom of God to come upon the earth. President Cannon announced yesterday that the Gospel of Jesus Christ had been restored in its fulness to the Prophet Joseph Smith; that the day had arrived which had been spoken of by the prophets, and which all the holy prophets since the world began desired to live in, even the time of the restitution of all things. Inasmuch as the Gospel had been restored in these last days, we have also received the same injunction that was received in former days, for Jesus said unto them: "Go ye into all the world and preach the Gospel to every creature." We have received the same commandment in our day. Jesus said: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It was only a short time ago that an eminent evangelist announced from this stand that ordinances were unnecessary such as baptism, etc., for salvation. But God the Eternal Father has given the same injunction in this our day as He gave in the days of Christ and His Apostles, and when we go forth, we say unto them: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." These are the words which we speak unto the children of men. Jesus spake further and He said: "In my name they shall speak with new tongues: they shall lay hands on the sick and they shall recover; if they drink any deadly thing it shall not hurt them, etc." We promise the people these same blessings today.

There are about thirty of us out in the Colorado mission today. We are at present branching out into New Mexico, the northern part of Arizona, and in Wyoming a little. The Lord has blessed us, and He has prospered our labors. We have an excellent lot of young men out there preaching the Gospel. We preach in the old-fashioned way, without purse or scrip; and they feed us, and they clothe us, and they give us money, and we are blessed of the Lord. And those Elders whose par-

ents can not afford to send them money are the best missionaries we have in the field. It is an injury to keep sending your sons money, because they begin to depend upon the money instead of the Lord. In olden times the Gospel was preached according to this counsel: Jesus says, "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me, and he that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that giveth drink, even as much as a cup of cold water to one of these little ones of mine, shall in no wise lose his reward." These were the qualifications of the servants of God in the days of Jesus, and today we possess the same qualifications, and we receive the same instructions. Jesus says, "Freely ye have received, freely give," or in other words the Gospel cost you nothing, do not charge other people anything for it. This peculiar means of preaching the Gospel is the test Christ is going to make of the children of men whether they receive the truth or not, for He said—you will find it in the 25th chapter of Matthew—"When I come in all my glory and all my holy angels with me and I sit upon my throne of glory, I will separate the goats from the sheep; I will set the sheep on my right hand and the goats on my left hand; and to the goats upon my left hand, I will say: I was sick and in prison and ye visited me not; I was naked and ye clothed me not; I was hungry and ye fed me not. And they will say: when wast thou an hungered and thirsty, or naked, or in prison, and we came not unto ye? I will say inasmuch as ye did it unto even one of these my brethren, ye did it also to me. And to those upon my right hand I will say, that inasmuch as ye have ministered unto one of these of my brethren, ye have ministered unto me. Enter thou into the place prepared for thee before the foundations of the world." I say this is the way Christ is going to judge the world, for He gave a special commandment that when you should go into a house or a city you should enquire who is worthy to receive you, and if they do so, let your peace rest upon that household and say unto them, "the kingdom of God is nigh unto you; but if they reject you

shake the dust off your feet as a testimony against them, for it shall be more tolerable in the day of judgment for the city of Sodom or Gomorrha than for that city or household that rejecteth you."

This is the course we pursue in preaching the everlasting Gospel and the Lord has blessed the labors of the young men and has led them to the honest in heart. Some 260 or 270 have been baptized, and we have organized branches of the Church in Denver, in Colorado Springs, Pueblo, near Durango, and we have members of the Church in Grand Valley, and a number of other places. Our brethren are laboring diligently, and they are being received kindly by the people of Colorado. The people there are similar to those here. They have had the courage and fortitude to get out of the crowded cities of the East and come West, and wherever their lot is cast they are tilling the soil, raising cattle, horses and sheep, and going down into the bowels of the earth and mining, and they are a prosperous and big-hearted people. We went there a little less than two and a half years ago, when we were without a friend, and we have been blessed and prospered, and the Lord has verified His promises in our behalf. He says, "I will send mine angels before your face to prepare the way before you, and I will be upon your right hand and upon your left hand and bear you up." Has this been verified? Yes. He says further, "When you lay hands upon the children of men, I will cause that the Holy Ghost shall descend upon them." Has this been verified? It has. And, also, the blessings of the Gospel which is not in the power of man to confer upon the children of men, because every good and perfect gift comes from God. We have enjoyed the gift of tongues; we have enjoyed the gift of prophecy; and we have enjoyed the gift of interpretation of tongues; and we have enjoyed that knowledge promised by our Lord and Savior Jesus Christ, when He says, "He that doeth the will of my Father shall know of the doctrine whether I speak of God or whether I speak of myself." Has God verified this unto the children of men? He has. And there are those under the sound of my

voice on whom these young Elders, of whom I have been speaking, have laid their hands upon, and they received the Holy Ghost, and they could testify that what I say is true. This is the foundation of the kingdom of God—the testimony of Jesus Christ. It is the same today as it was in the days of the ancient Apostles. The Savior thought He would find out whether Peter had a testimony or not, and He said, "Peter, whom do men say that I the Son of Man am?" Peter said, "Some say that thou art Jonas, others Elias, others one of the old prophets raised from the dead." But, said the Savior, "whom sayest thou that I am?" He wanted to know what Peter thought of this. Peter answered, being filled with the Holy Ghost: "Thou art Christ the Son of the living God." And Jesus blessed him, and said, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven, and upon this rock will I build my church (the rock of revelation) and the gates of hell shall not prevail against it." Is this correct? It is correct. This is why the persecution of the Latter-day Saints only increases their numbers.

At present we have a considerable agitation against this people regarding political matters. I have noticed, as president of the Colorado mission, that according to the reports from our Elders our meetings have double the number of attendants that they had before this agitation, and they sell double the amount of Church literature that they did before. And I wish to tell the Latter-day Saints present that it is not only the converts of this people that are our friends. When we went into Colorado we were entire strangers, but after we began to lift up our voices, we found many friends. Many are friendly that do not care, for special reasons, to have it announced. I have had conferred upon me all manner of favors and courtesies by friends that have been raised up of God; the people are friendly to us—those who see what has been done by the people who inhabit these rocky mountains from Mexico to Canada, and who have made a sterile desert to blossom as the rose. Today I could take a buggy in the northern or western part of the State of Colorado and travel from one end to

the other and stop every night with a friend of the Latter-day Saints. While we have probably 260 converts, we have thousands and thousands of friends raised up by the Lord. My testimony to you is that there is not one man out of a hundred, when he hears this Gospel preached in its purity, but what says in his heart, "that is true," but he has not the moral stamina to embrace it; but he has the courage to provide for our wants, and they do it freely. I rejoice in this labor in connection with my young brethren. I can do but little. One man can do but little in this great world of ours, it is so large. Our labors are confined to a very narrow compass, but nevertheless we can all do something. I can say, in connection with my brethren, that the Lord has blessed us in our labors. I have been blessed and have felt free in my spirit, that is, as free as it is possible for a man to be who is laboring under a burden of debt as I am and away from home principally and with no opportunities to satisfy my creditors. But having been called by the servants of God to go and preach the Gospel, I go forth and do the best I can, knowing that God will overrule all things for my good in so doing. In the various nations of the earth the Lord is blessing the brethren; He is verifying His promises to the children of men.

I know that this is the work of God; I know that the Lord has again established His work in the day and age in which you and I live, and I know that every man that will humble himself and go down into the waters of baptism with a desire to serve God and keep His commandments, forsaking all his sins, that he will receive the gift of the Holy Ghost when the hands of the servants of God are laid upon him; he will know that God lives and that Joseph Smith was a Prophet of God, as you and I know it, because we have been founded upon the rock of revelation. We have received the spirit which takes of the things of the Father and reveals them unto the children of men, and we have a perfect knowledge that God lives. That is what inspires this people through all the troubles and vicissitudes of life which they have had to endure since the year 1830. That is why we feel that we "are not ashamed

of the Gospel of Christ, for it is the power of God unto salvation unto all those who believe and obey it, for therein is the righteousness of God revealed from faith to faith. As it is written, "the just shall live by faith." We live in a day of revelation; we live in a day when no man need be in the dark; we live in a day when no man, if he be humble and faithful, need say "know ye the Lord, for all shall know Him." All can have a testimony of these things, as God is no respector of persons.

I feel to rejoice in the large attendance at this grand conference. I know that our first aim and object should be, the kingdom of God or nothing. I believe it is the desire of this people as a rule, that this kingdom shall roll forth until it shall cover the whole earth. There was a great and mighty prophet that lived in olden times by the name of Daniel, who prophesied that the Lord would set up a kingdom that would never be destroyed or given into the hands of another people. It was like unto a little stone cut out of the mountain without hands, and it would roll forth until it should cover the whole earth. Is this little stone rolling forth? Yes. Will this be its destiny? It will. Will you and I endure with it? That depends upon whether we keep the commandments of God or not, and whether we keep our garments pure and unspotted from the sins of this wicked and adulterous generation in which we live. Malachi says, "Behold the Lord, whom ye seek shall suddenly come to His Temple; but who may abide the day of His coming, and who shall stand when He appeareth? For He is like a refiner's fire and like fullers' soap?" Who will stand when He appeareth? It will be those who have their lamps filled with oil—the oil of the Holy Ghost. Those who have this Spirit and are walking in the ways of rectitude and are obedient to the commandments of God will be prepared for the coming of Jesus Christ, for He will come to purify the sons of Levi as gold, seven times purified in the fire. Are we prepared for this test? We may be if we will improve a little day by day. I know as far as I am concerned there is great room for improvement, and I

hope that you can see that there is some room for improvement with you. I know that God loves those that are humble and contrite in their spirit. I know that God loves those who work for the redemption of mankind. I know God loves, and is pleased with, His children whose greatest desire is to build up His kingdom here on the earth—who are energetic, and he blesses them with His Spirit. We hear remarks sometimes by some of our cold-blooded people. They will say, "He is enthusiastic." There never was a man who spoke by the power of the Holy Ghost but what he was enthusiastic. The blacksmith never made a weld until the white sparks began to fly. I know that the children of men never were converted until they saw that the power of God rested with His servants, and the Spirit of God went down into their hearts like fire. John said, "I baptize you with water, but there is one coming after me who will baptize you with fire and with the Holy Ghost." Has that fire been given unto this people? It has. How were your bosoms swelled with joy, when you heard the sound of the everlasting Gospel! It has the same effect wherever the elders of Israel go, because they know they are servants of God. "My sheep hear my voice," but the stranger will not because he does not know His voice. When a servant of God enters a house and says by the authority of the Priesthood, "peace be unto this house," does peace rest upon it? Yes. I heard a woman testify that Brother Franklin D. Richards entered her house in Illinois and said in a humble, gentle spirit, "peace be unto this house," and the moment he spake those words the spirit of God came upon her and went through her whole system from the crown of her head to the soles of her feet, and such peace and such joy she never had experienced. This is what was spoken of by Christ: "Peace on earth, good will to man." It was the spirit of God that bore testimony to that woman that Brother Richards was a servant of God. It is the spirit of God that converts the people. There never was a man that converted another man to the Gospel of Jesus Christ. It is impossible; it is the spirit of God that converts men. Every conversion that has ever been made in

the Church of Christ has been made by God, otherwise they will not endure. That which has not been sealed by the Holy Spirit of promise will not be enduring, but will pass away.

I rejoice in preaching the everlasting Gospel; and I rejoice in being with you here in the land of Zion. I can see that Zion is prospering, and growing, and that the blessings of God are upon her from the north to the south, and from the east to the west; and I hope she shall continue to grow and spread until all shall be accomplished that God desires we shall accomplish; that the blessings of God will rest upon her sons and upon her daughters; that they may build upon that sure foundation of truth, that the towers of Zion may rise and shine until she becomes the glory of the whole earth. God is directing this work, and is directing His servants. I know that His servants are inspired by the gifts and powers of God to counsel this people in the ways of truth and righteousness; and He will inspire every man according to his station and circumstances in life if he will yield obedience to His commandments.

May God bless you in all of your affairs; may He temper the elements for your good, that Zion may grow and become the pride of the whole earth, is my prayer in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

Nothing can be attempted against the work of God that will not advance it—Futility of seeking to convert apostates—A prophecy fulfilled—The leaven of the Gospel in the world.

It is a source of great pleasure to me to meet once more with the Latter-day Saints in a general conference of the Church. I have listened with very much interest and pleasure to the remarks that have been made by those who have spoken thus far in our meetings. In standing before you this morning to bear witness of the goodness of the Lord to His people and to me as an individual, I desire most earnestly and humbly that what I may say may be for our mutual benefit; that it may strengthen us in our desires to serve God and keep His commandments. If I know my own heart, I believe it is set upon the advancement of the Church and Kingdom of God. I know

that there is nothing on the earth that I rejoice over so much as I do in the fact that I am associated with the servants and handmaidens of God in the Church of Jesus Christ; and I do not believe that there ever is a day that passes over my head that I do not thank God for the restoration again of the plan of life and salvation, and that I have been made a partaker of the same. I supplicate Him earnestly that my mind may never become darkened, that I may never depart from the truth; that I may never forget any of the covenants that I have made, but, as I grow in years and increase in understanding, that I may grow in a testimony of the Gospel and in the desire—not only a desire but in doing it—to labor for the onward advancement of the Kingdom of God on the earth.

When I look around and see the mistakes that I have made, and those that my brethren make from time to time; when I realize how many of those who have been wonderfully blessed of the Lord have fallen by the wayside, it fills me with humility; it fills me with the spirit of meekness and with an earnest desire that I may ever seek to know the mind and the will of God and to keep His commandments rather than to follow out my own desires.

In listening to the remarks that have been made here this morning by Brother John W. Taylor with regard to the political agitation that is being stirred up, or at least the agitation that is being stirred up because of the political affairs in Utah, and his testimony that the meetings held by the Elders are doubly as well attended as they were before this agitation; and that they are now selling double the amount of tracts to what they did before this agitation, it furnished one more testimony to me of the truth of the sayings of those who have been inspired: "that nothing can be done against the work of God but what shall redound to its advancement." I have recently had the privilege of visiting three of the conferences in the Northern States mission, and we had exactly the same experience as that related by Brother Taylor. Some of the first meetings were very poorly attended, but when it was announced that some remarks

would be made at a later meeting by myself upon what is known as the Roberts' case, we had a full house and we had a chance to say a few words with regard to the Roberts' case and a great many words with regard to the restoration of the Gospel and to bear witness that Joseph Smith was a prophet of the true and living God.

Never have I rejoiced more in my life, that my lot has been cast among the Latter-day Saints, that I have been born in the Church of Jesus Christ of Latter-day Saints, than I did in my recent visit to the East, when I came in contact with members of the Re-organized church. When I visited Kirtland, Ohio, and saw there the temple, and realized the fact that at the time it was erected by the Prophet Joseph and his brother, that it was a mighty work; when I considered the ordinances that are being performed in our temples here in Utah; when I reflected that we have the Gospel in its fulness; when I thought that they have the temple but know not how to put it to any use; when I realized that they are absolutely devoid of the inspiration of God, I rejoiced that my lot had been cast among the Latter-day Saints.

I have often been surprised that so much of the time of our Elders has been wasted in the world in discussing with members of the Re-organized Church as to which Church was in very deed the Church of Christ. I have been astonished at this for the reason that it seems to me an utter waste of time to undertake to discuss with a man after you have knocked him down as to who holds the ground. We read that in heaven there was a rebellion and that God, our Heavenly Father, cast out one-third of the hosts of heaven with Lucifer at their head. We have no account after they were cast out that God stopped to argue the question with those that had been cast out as to who held the ground. In the Re-organized Church of Jesus Christ of Latter-day Saints, about one-half, if not more, of its members, are those who have been cast out of the real Church of Jesus Christ of Latter-day Saints. They do not begin to have one-tenth the number we have, and why should we waste our time in arguing with them as to who holds the situation, and as to

which is the Church of Christ? If the prophecies of Daniel and others that have been referred to here today are true, and we know they are true, then is the mountain of the Lord's house to be established in the tops of the mountains? Here it is, and here it is rolling forth and will fill the whole earth. Can any of these claims be made by this shadow, so to speak, of a re-organized church? We know that Joseph prophesied that the Latter-day Saints should be driven from city to city; that they should be driven from county to county; and that they should be driven from state to state; and finally, that they should be driven out of the confines of the United States to these Rocky Mountains and become a great, a prosperous, a mighty people. We know that this has been fulfilled to the letter. The Re-organized Church can lay no claims to being persecuted and driven from city to city, from county to county, from state to state, or of being driven to the Rocky Mountains. They have not become a mighty people in the midst of the Rocky Mountains. Not only did Joseph Smith proclaim that the day should come when a city, a county, and a state should be arrayed against this people called Latter-day Saints, but he said, "the time shall come when the whole United States shall be arrayed against the Mormons;" and the day did come. I remember in my childhood days when the army of the United States came against this people. Not a state militia, but the army of the United States of America. I remember very well also that the property of the Church of Jesus Christ of Latter-day Saints was confiscated. I remember to have picked up the papers time and time again at the time the confiscation suits were going on in this state, and read in bold headlines, "The United States of America, vs the Church of Jesus Christ of Latter-day Saints," and I have laid down the paper and said, "thanks be to God our Heavenly Father, that the United States of America has placed the stamp of divinity upon the utterances of the Prophet Joseph Smith." Every one of these predictions of the Prophet Joseph Smith have utterly failed if there is one claim that

amounts to anything in the claims of the Re-organized Church of Jesus Christ of Latter-day Saints, because the United States of America has never lifted its hand nor sent its army against or confiscated the property of the Re-organized Church. Never has one thing been done by the United States of America against that church.

I rejoice, as I have said, that I have been born among the Latter-day Saints. I rejoice in the growth and in the advancement of the work of God here on the earth. In hearing the remarks that have been made in this Conference of the great growth of the people I was reminded of being with President Wilford Woodruff, standing in a wagon, in Idaho, some fifteen years ago next May, and talking to a half a dozen, or a dozen young people that were located there, and I was also very forcibly reminded of the remarks of that Prophet of God made them. I remember that the young people were somewhat discouraged on Sand Creek, as they looked around over land, without a tree, without a shrub except sage brush, without so much as a log cabin. Brother Woodruff said to the young people: "Be not discouraged; be not disheartened, because God's blessing is upon this land. It will only be a little time until there will be prosperous and happy settlements of the Latter-day Saints here. You feel that you have gone away from your friends; that you are almost out of the world, but it will be only a short time when you will have a meeting house, and a school house and all of the facilities here that you had at home before you came here. God will bless and multiply the land." What is the result today? On that spot of ground stands the town of Iona, the headquarters of one of the Stakes of Zion, with about five thousand people instead of six or seven young people; the words of the Prophet Wilford Woodruff have been fulfilled to the very letter.

The Latter-day Saints are indeed, as the Prophet Joseph said they should be, a mighty people in the midst of the Rocky Mountains and we are simply in our infancy. We are beginning to grow and to become a mighty people, but we are as nothing to what we will be. There is no question in my mind

but what the Lord is going to multiply the Latter-day Saints and bless them more abundantly in the future than He has ever done in the past, provided of course we are humble and diligent; provided we seek for the advancement of God's kingdom, and not to do our own mind and will. We have the Gospel of Jesus Christ restored to us; we have the plan of life and salvation; we have the ordinances of the Gospel not only for the living but for the dead. We have all that is necessary, not only for our own salvation, but that we may be in very deed "Saviors upon Mount Zion," and enter into the temples of our God and save our ancestors who have died without a knowledge of the Gospel. I was particularly struck yesterday in listening to the remarks of President Cannon. He said, "Where is there a minister today that has the hardihood to stand up and preach that little babes who die are sent to hell because they were not sprinkled?" The Gospel of Jesus Christ, the leaven of the Gospel, is going through the whole lump. The whole world has partaken to a greater or less extent of the principles of the Gospel; and men dare not stand up today and advocate this doctrine of devils, so to speak, because it is a damnable doctrine to teach that little innocent babes shall be sent to hell. When we contemplate the Gospel as it is and as it has been revealed, as recorded in the seventy-sixth section of the Doctrine and Covenants, our hearts swell with joy and thanksgiving:

"And this is the Gospel, the glad tidings of which the voice out of the heavens bore record unto us.

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through Him all might be saved whom the Father had put into His power and made by Him.

"Who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed Him;

"Wherefore, he saves all except them."

Certainly this is glad tidings of great joy, that every human being except those that have a knowledge of Jesus

Christ and who sin against that knowledge, shall be saved; and in this revelation the wonderful testimony has been borne to us by the Prophet Joseph Smith and Sidney Rigdon:

"For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father—

"That by him and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I bear witness to you, although I have not seen the Savior sitting upon the right hand of God, I know that He lives; that I know that Jesus is the Christ; that I know that Joseph Smith was a prophet of God; I know that the signs follow the believer; I know that hands are laid upon the sick and that the sick do recover; I know that we have the gift of tongues among the Latter-day Saints; I know that we have visions, dreams, and revelations; I know that Lorenzo Snow is a true prophet of God. I bear this witness to you and to all the world, and I pray God that as we grow in years that we may grow in the knowledge of the Gospel, and I ask it in the name of Jesus. Amen.

The Temple choir sang the hymn commencing,

Zion stands with hills surrounded,
Zion kept by powers divine.

ELDER GEORGE TEASDALE.

Value of a well spent life—The Saints patriotic lovers of liberty.

In the hymn just sung a very sweet text is given unto me: "God is with thee." I think it has been demonstrated at this Conference, in the testimonies that have been given concerning us and concerning the establishment of the Church of Christ upon the earth in these latter days—that God is with us, and that the prophecies are being fulfilled establishing the truth of the utterances of the prophets that have lived upon the earth in the days that are gone; and that the glorious principles of the everlasting Gospel are being preached by us in all the world for a witness; to the accomplishment of His own glorious purposes, as has been demonstrated in the discourses

that have been given during this Conference concerning the work of God in the earth, and its wonderful progress.

I was very much impressed a few days ago when I had the honor of an invitation to the Temple by the Temple workers, who, loving their president, had invited him to come and spend an hour or two with them upon the anniversary of his birthday—I was very much impressed with the value of a well-spent life. What a credit it is to a man and how God is glorified in having such sons as our president here in this lower world, surrounded by all its allurements and temptations, who of their own free will and agency take up the cross of Christ, obey His unpopular doctrine; and are willing to be looked upon as the offscouring of all flesh, because they love God, acknowledge the atonement of His son and desire to love Him and keep His commandments rather than anything else, no matter what the consequences may be! I can understand how God is glorified because it is by the grace of God that we are sustained. We could not do without it, and it is another evidence that God is with us.

I remember coming out of the world, and I remember accepting this unpopular doctrine; I remember the contumely and scorn and contempt that I had to pass through; and I have advocated this despised doctrine and have been sustained by the grace of God, and I know that He has been with me; and in all my tribulations, afflictions, in my bereavements and heartaches, I can bear testimony that God has been with me. I know that God lives. I have learned that in my experience; He has been my counselor and my guide; He has been my director. I have sought the counsels of His will and have endeavored in my poor way to carry them out, and I can bear this testimony that God has been with me. He has sustained me in all the vicissitudes of life; and in the fulfilment of all my duties; and I also know that He is with this people; and that which we are most condemned for—our belief in plural marriage—is, to my mind, another evidence that we are the Israel of God. Pagan Rome prohibited plural marriage, and this action has been generally accepted and sustained

by the so-called Christian nations of the earth. Now, we are told not to love the world nor the things of the world. If we love the world the love of God is not with us; but there are many other evidences that this people are the people of God, and that God has sustained them, and that He is with them. The Latter-day Saints are devoted to their country; they are devoted to the Constitution; they look upon it as a sacred record, given by inspiration; and they revere the men who were made instruments in the hands of Almighty God in framing that wonderful document; and they are true and faithful to it; and they have manifested this faithfulness on all occasions. Whenever their country required their assistance, they have been ready to lay down their lives in defense of it and in defense of the flag, and in defense of the constitution. We are a liberty loving people, and we respect the government, and we manifest this in the course that we are taking today. We can afford to labor and wait, because we know that intelligence must rule. Mob violence and mob rule is distressing, but the rule and government of intelligence is what we all desire, for when the righteous rule the people rejoice, and when the wicked rule the people mourn. We are in favor of good government; we are in favor of intelligence. We give our children the best education that we can. Our academies and our seminaries of learning show this. The first house for public purposes that is built in any of our settlements is, as a rule, the school house. We have always demonstrated that we were in favor of education. We want doctrines, but we want likewise good education. We don't want to be taught false theories and false doctrines, but we want the truth as it is in Christ Jesus, because to know God and Jesus Christ whom He hath sent is eternal life; and we want this eternal life. That is one reason why we assemble in conference—to learn of the ways of the Lord, that we may walk in His paths. We want to understand the conditions of salvation.

I have a profound affection for the Apostle John. He says, in the first chapter of his first epistle:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

"(For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

"And these things write we unto you that your joy may be full."—(I John 1, 1-4.)

He thus wrote unto the saints, those who had obeyed the principles of the Gospel — the doctrine of Christ. They believed and worshipped the living and true God in the name of Jesus Christ, accepting the atonement; they had repented of their sins and of their false doctrines and theories; they had been baptized by immersion for the remission of their sins; they had received the efficacy of the precious blood of Christ which follows the water and they had received the gift of the Holy Ghost. He further says:

"This then is the message which we have heard of him, and declare unto you, that God is light and in Him is no darkness at all."

That is what we believe.

"If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth."

Now mark you,

"But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1, 5-7.)

These are the conditions: "If we walk in the light as he is in the light we have fellowship one with another and the blood of His Son Jesus Christ cleanseth us from all sin." We believe that. We believe that it is necessary for us to walk in the light; we believe that it is necessary for us to keep the commandments of Almighty God; and we have seen that God is with those that love Him and keep His commandments.

The life of our beloved President,

Lorenzo Snow, was reviewed on the occasion I referred to; it was a grand record. Then I thought of President Wilford Woodruff; of President John Taylor; of President Brigham Young; of President Joseph Smith, these servants of God who have stood the brunt and burden of the day, being right in the front of the battle; and also I thought of their counselors: Heber C. Kimball, Daniel H. Wells, Willard Richards, Jedediah M. Grant, George A. Smith and others who have passed away—men who have made the record of a well-spent life; who have done the will of God and kept His commandments. I thought what a glorious record this was. What have they demonstrated? They have demonstrated that they loved righteousness rather than the things of the world. Here is what the beloved disciple says on this matter:

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." (I John ii, 15-17.)

I say God is with us, because we do His will. If we do not the will of God, we have no promise, for the Lord has said: "When you do as I say, I am bound to fulfill, but when you do not, you have no promise." (Doctrine and Covenants). John further says:

"Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

"They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.

"But ye have an unction from the Holy One, and ye know all things.

"I have not written unto you because you know not the truth, but because ye know it, and that no lie is of the truth." (I John ii, 18-21.)

Why do we pay our tithes and offerings? To be obedient and do the will of God. That was a grand sermon that used to be preached by Bishop Edward Hunter: "Pay your tithes and offerings and be blessed." He that has lived that principle can bear testimony to the truth of what was referred to by Brother John W. Taylor: "Whoso will do the will of the Father shall know of the doctrine." Well, how do we know? Because we have the living witness. We learned in our obedience that baptism by immersion for the remission of sins is necessary. God never established anything that was non-essential. Jesus Christ told Nicodemus that unless he was born again he could not see the kingdom of God, and that unless he was born of the water and of the Spirit he could in no wise enter into the kingdom of God; and when He, Jesus went unto John to be baptized of him, and John forbade him, He said, "Suffer it to be so now for thus it becometh us to fulfill all righteousness." There are two principles, Christ and anti-Christ. Anti-Christ is opposed to the doctrine of Christ. Anti-Christ says the ordinances are non-essential; Christ says these ordinances are essential. He also says "not those that say Lord, Lord shall inherit the kingdom, but he that doeth the will of My Father which is in heaven." Again—"He that heareth these sayings of mine and doeth them, I will liken to a man that built his house upon a rock, and the winds blew and the rains descended and beat upon that house, but it stood, because it was built upon a rock," "but he that heareth these sayings of mine and doeth them not, is like the man that built his house upon the sand, etc." The difference between the obedient and disobedient.

My beloved brethren and sisters, I bear testimony that God is with us; that we are the Church of Christ, representing the Church of the Lamb upon the earth; and we believe these everlasting principles; we appreciate them; and by reference to the Scriptures we can show that it is no new doctrine; that as it was in the beginning, is now and ever will be. These doctrines and principles of everlasting life are eternal.

Another impression that was made

upon my mind when thinking of the glory of a well-spent life: I thought that these brethren, these representative men, were kind to themselves; I thought they had chosen the better part; they had taken up the cross of Christ; and they had advocated the principles of Almighty God and His righteousness down to the very last, enjoining upon their children, and upon their children's children to be true and faithful to the everlasting principles of the Gospel, that they may inherit that rest that was promised unto those that would love God and keep His commandments. What is meant by that rest? It means a fulness of everything; to enjoy a fulness of love, a fulness of light, a fulness of intelligence, a fulness of power; to sit down with Christ upon His throne, as He has overcome and sits upon the throne of the Father—the promise that was given unto the Israel of God—the promise that was given to the sons of the Most High. Do we understand these principles? Do we understand the value of a well-spent life? Do we understand the glory of loving God and keeping His commandments, and of keeping ourselves clean and unspotted from the world? This is what we want to understand. We want to magnify the Priesthood God has given us and the Lord has told us concerning the magnifying of the Priesthood, that we can rightly have some idea as to what we can attain to, because the Lord has been very kind unto us in giving unto us the principles of the everlasting Gospel, and has taught us the value of the Priesthood. He requires an intelligent obedience.

Let me refer you to the Doctrine and Covenants, page 290:

"And this greater Priesthood (the Melchisedek) administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God;

"Therefore, in the ordinances thereof, the power of godliness is manifest;

"And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest to man in the flesh;

"For without this no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the

children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.

"But they hardened their hearts and could not endure his presence, therefore, the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory." (Sec. 86, v. 19-24.)

Again, "For whoso is faithful to the obtaining of these two Priesthoods of which I have spoken, (the Aaronic and Melchisedec) and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also they who receive this priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he can not break, neither can it be moved;

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (Doc. and Cov. Sec. 86, v. 33-41.)

I want to bear my testimony that this Priesthood of the Son of God has been restored to the earth; and that the Church of Christ is organized upon the earth, and has never required any re-organization—that is simply nonsense. It has always been intact.. God has been with us from the beginning; from the day when He took the boy Joseph Smith up to the present time, and it is by the grace of God that we are sustained. It is by the grace of God that we grow and increase as we are growing and increasing, be-

cause God has determined to establish His righteousness upon the earth and He will do it. He is educating us.

Now let me exhort you my beloved brethren and sisters to serve God and keep His commandments, for this is the whole duty of man. We can not make any excuse for rejecting the ordinances of the house of God, and we can not make any excuse for rejecting the love of God. We represent Christ by accepting His doctrine. When we are in favor of the doctrine of Christ we manifest our faith by our works, and consequently are saved by grace and are justified by faith, because we manifest our faith by our works. There is the key. It is all nonsense that ordinances are non-essential. They are essential and have to be administered by the proper authority in order that we may obtain redemption from death and from hell and from the grave, and in order that we may not die in our sins, for if we do reject the ordinances of the house of God we will die in our sins. If we want to be redeemed, we have to accept and obey the message of Almighty God. We have done so, and it has brought us out of the darkness which covers the earth. The Gospel message is extending upon our right hand and upon our left, and God is gathering His people, His Israel, as He predicted He would do.

I pray God our eternal Father that we may have grace to overcome temptation, obey His commandments and in the end be saved in His kingdom through Jesus Christ. Amen.

The choir and congregation sang:

God moves in a mysterious way
His wonders to perform.

Benediction by Elder B. H. Roberts.

AFTERNOON SESSION.

2 p. m.

The choir and congregation sang the hymn commencing:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word.

What more can He say than to you He hath said,
You who unto Jesus for refuge have fled.

Prayer by Elder Angus M. Cannon.

The hymn which begins,

For the strength of the hills we bless
Thee,
Our God, our Father's God,
was sung by the choir.

ELDER JOHN HENRY SMITH.

The Saints successful colonizers—Should seek to obtain the most perfect products from the soil—Suitable literature should be utilized.

I am happy in the opportunity of meeting with you again in general conference. I have had great pleasure in listening to the remarks that have been made by the brethren who have spoken to us thus far in the conference; and if I can have your faith and prayers and the Spirit that has actuated their utterances, I desire to speak upon several topics, in brief, that are in my judgment of material interest to the Latter-day Saints.

We have not obtained our present position in the world altogether upon the ground of the spiritual instruction embraced in the Gospel. The practical application of the faith we have espoused has probably brought us a very fair share of the respect and esteem in which we are held by many thinking people of the world who have seen the results that have come from the degree of unity we have exhibited in the practical concerns of life. Our reputation in connection with the development of the land that we have occupied has gone out to the world; and wherever men may be found who are desirous of establishing colonies and seeking to develop the sections of country which they occupy, they are anxious to secure men who are conversant with the methods that have been adopted in the development of those sections of country that the Latter-day Saints occupy to-day. We have been the pioneers in the establishment of the village system. We have been pioneers in the distributing of water in the forms largely utilized at the present time in this western country. While the Indians and the Catholic fathers who preceded us in various sections of this western land had achieved some success in utilizing the water by irrigation, it remained for the Utah pioneers, and they that followed them in the planting of the standard in this part of the world, to

establish and apply properly and successfully the water, that has made the land productive and brought such wonderful results. This has brought to us the notice of the world. While many practical men turn away from most of the doctrinal views we present, the results which have been manifest in the union of action exhibited in the development of the resources of our section of the country have caused them to stop and examine, and they have been led to look for the causes which have produced these results. I presume, if an examination were made today among men who have been in some measure conversant with the efforts made and the results that have come therefrom, it would be found that many men have been led to an examination and final acceptance of our faith from its practical results as developed in the comforts and blessings attendant upon the great mass of the people. The changing of men from the workshop and the smithy in foreign lands or in different parts of our own land, to the conditions that arise from the possession of the soil, the owning of a house and of the implements of husbandry, and utilizing the industry and talents possessed by them, has brought to the people a degree of independence that is not so fully marked among any other people with whom I have been conversant.

I am extremely anxious in this connection that there shall be no slackening in this material development—in the extension of our farms, our gardens, and our orchards, and in the ability to utilize the products of those farms, gardens and orchards in the interest of ourselves, by being able to place them upon the markets of the world in such form as will bring to us the best prices and maintain our reputation for judgment, prudence and industry. I am fearful that a tendency in the direction of slackening in that pride that should characterize every man and woman who has become conversant with the spirit of the Gospel is showing itself, in some instances, in degrees of laxity. The orchards are not receiving that attention, the gardens that care, and the farms that manifest industry that characterized our earlier efforts, when but limited areas of ground were being utilized and the cul-

tivation was intense in order that it might produce the best possible results and meet the necessities of those who occupied the same. In order that we may continue in our growth and development, and be enabled to have means necessary for the adornment and beautifying of our homes and the enlargement of the spheres in which we are acting, I trust that there shall be no slackening in connection with these matters. Our farmers in the various sections of the country should employ their talents in the direction of forming an organization suitable to themselves, looking to the proper arrangement of the character of the products that shall be planted, and strive in every way to improve these products and put them upon the market in such a condition that wherever they are there will be a demand for them that those who go to the markets will ask for Utah peaches, Utah apples, Utah vegetables, and buy them in preference to all others, because they are put up in the proper form and are the best on the market. It seems to me that in this matter a people organized as we are, with our ability to reach every home, could so act in unison with each other upon these questions that thousands of dollars that now annually go to waste within our border, because the fruit and the vegetables are not properly cared for, might be utilized in bringing to the homes of the people the necessary comforts and adornment and providing that practical and proper education which shall make us not alone the required help of our neighbors and friends who want men possessing the talent to develop their farms, establish their villages and increase the interests of the people, but which shall also make us better in these respects in the future than in the past.

I ask you, my brothers and my sisters, to look wisely and prudently into these propositions. There must be an extension of opportunities presented to the young men and maidens of our State in the direction of the establishment of homes. We are extending our borders in some degree. A few are planting themselves in Mexico a few in Canada, a few northward in Idaho, some in Montana, in New Mexico, in Arizona and in Colorado, and are working out these problems looking to the material

uplifting and independence of the people of God. While this is being done, we desire that each step in the direction of our development shall exhibit the fact that we have a purpose and object in view—not alone the spiritual teaching of the people, but their physical, mental and moral development and their financial worth. And if we can establish within them a determination to do and to be something in the line of their moral and financial development, they will begin to drink in of the spirit of that work that led the founders of this organization to move westward in the hope of bringing out the powers, developing the resources and preparing and qualifying the men who are to become conversant with this work for the great mission of the regeneration of the world. It leads us to the conquering of the elements around us, that we may conquer the world; not upon the basis of the exercise of military dominion, but upon the basis of a developed faith and an understanding of the material nature of the work of God. The Lord has planted within our bodies a spirit that is in touch with His Spirit, and He purposes to bring out every power of mind and body, and to implant in the soul the highest possible understanding of the requirements and obligations that can attach to a mortal.

Therefore, my brothers and sisters, in the development of this work that our Father has set us to do, no greater part can be given to men than providing for the needs of their fellows, opening doorways to their growth, putting them in a condition of independence upon a farm, and bringing out the power to cultivate and manage for themselves, that they in turn may employ their talents in the interest of others who perchance may not be so fully developed and equipped for the duties and responsibilities of life. Let us show to the world that, having laid the foundation of the system of development in this region of the country, where irrigation is a necessity, we can utilize it to the uttermost for our own wellbeing and for the wellbeing of our fellow men. In the extension of our settlements, in their growth and expansion, let us exhibit that care, that wisdom, that in-

telligence and that industry that shall entitle us to such expressions as I have heard on railroad trains from gentlemen who have said, "I see that we are approaching a 'Mormon' settlement. There is an evidence of joint action and union. The canals are larger; while the farms are small they are widely utilized." I trust that inasmuch as we are compelled in the older sections of our country to have small farms, there will be a union of action in the planting of vegetables and grains, fruits and flowers, so that whatever we may have to put upon the market there will be in it the evidence of talent, of wisdom and of industry manifested, which will bring to us the best possible results.

I have another subject in my mind upon which I wish to speak. At the present time it is claimed that we have in the world in the neighborhood of 1800 missionaries. I myself believe there are ten millions of people who are believers in this work upon which we have entered. All of them, it may be true, have not come within the fold; but I believe there are ten millions of people who believe in the doctrines and mission of Joseph Smith, and in that priesthood and authority given of God in this dispensation. While many of them stand aloof, in their hearts they are praying for its development and advancement and in a quiet way lending their influence for the furtherance of the purposes of God. Believing that this condition exists to quite a degree in all parts of the world where the Elders have made their way, and in some sections possibly where they have not made their way, I desire to bring before this congregation a thought in connection with the utilization of the printed word. We see ourselves at the present time engaged in producing many newspapers and magazines, whose sympathies are with the work, though they may be engaged in some specific line. As I note the establishment of newspapers and magazines in our midst, I wonder from time to time how far as Saints we are using this agency in the interest of the development of God's work. How many now under the sound of my voice, after they have looked through their paper or their

magazine, wrap it up and mail it to father, or mother, to brother or sister to old-time friend and acquaintance, in Scandinavia, in Germany, in Austria, France, in England, in Scotland, in Wales, or in the States of this Union? How many, after having seen an item that would impress their kindred or their friends in regard to the conditions existing here, have taken the trouble to further the interest of the work of God by sending the paper containing this item where it will do good? I ask you, my brothers and sisters, to examine the matter in this light of wisdom. Look into your own homes; study the character of the magazines that are upon your own tables, which your own children are a little loth to read perchance, and which you do not devote very much time to; note their contents, and send them in these different directions, as agencies, tending to bring before the minds of the people of the world the conditions that surround you, and that you live in a civilized community. There are many people that question there being in this western country a people who have the arts of civilization. They regard us in a measure as savages, and are therefore inclined to close their minds against us and say harsh things relative to us.

Occasionally there are those not of our society who write articles in our defense, and who are anxious to spread among the people with whom they have been acquainted some understanding of the character of the people among whom they at present reside. One man who has done something in this respect is Mr. Charles Ellis. He has written pamphlets in the interest of our people, exhibiting their characteristics, and seeking to bring before the minds of people outside of our own circle the fact that while Mormonism has been an agency in the dissemination of the Christian doctrines as Christ Himself presented them to the world, it has also been an agency for the industrial advancement and uplifting of the men and women who have accepted of its principles and who have gathered within its charmed circle. Where in the wide universe can there be found a body of ministers—as the world would be pleased to style us—that have laid

the foundation of the material well-being of a people as has been done by Brigham Young and the founders of this work upon this the backbone of the American continent?

My brothers and my sisters, I plead with you to utilize the printed word as it comes from the pens of our brethren, and the printed word of strangers who may come in our midst and become impressed at least with our honesty and our devotion to God, whether they can accept the views we may entertain in regard to God and His Son Jesus Christ or not, so that a knowledge of the truth as it is may be disseminated abroad in this way as well as by the preaching of the word.

I feel to bear my witness, in connection with my brethren, to truths of that Gospel which we have embraced. God the Father came. He introduced His Son, in this dispensation. There is no mistake in regard to this matter. His voice was heard, His person was seen. The keys of the priesthood of eternity were turned. Man was instructed to go forth and preach and teach, to point the way of temporal life as well as the way of spiritual life, and make the sons and daughters of God acquainted with the means and methods by which they could indeed be saved here as well as hereafter. Therefore, let us fulfil our mission, scatter the printed word, point the way and help the millions outside whose hearts have been touched in some degree by this work, and who are watching and waiting in anticipation of its development, though lacking the moral force to put on the armor of eternal truth and proclaim it in force and power unto the world. Let us awaken these from their lethargy, arouse them from their sleepiness, and plant within their hearts the truth that God's work has come, and that all should accept and love it because it teaches them the way of spiritual as well as temporal life.

May God bless and prosper the good work; may its truth be written upon our hearts and souls; may we never fail to do our part in connection with its advancement; is my prayer in the name of Jesus. Amen.

The Temple choir sang the selection.

Shall we meet beyond the river?

ELDER F. M. LYMAN.

Comprehensiveness of the plan of Salvation—Faith the result of evidence—What we enjoy here a foretaste of that which is to come—Forgiveness associated with repentance—Testimony of Jesus and of the ancient and modern prophets.

I trust, my brethren and sisters, that you will give me the same support of your faith and prayers that you have my brethren who have spoken, that the Spirit of the Lord may assist me as they have been assisted. Many thoughts pass before the mind when we hear our brethren speak upon the principles of life and salvation. We realize that we are connected with a very important work—as important, no doubt, as any work that has ever been established upon this earth. The fact that it has been introduced by our heavenly Father and is His work, for the salvation of the children of men, certainly should be evidence enough to make it of sufficient importance for us to give to it our undivided attention.

The authority of the Lord has been revealed in our day, and it is possessed by a host of men. We are under obligation to bear testimony to the doctrines that are revealed for the salvation of the world, that light may come into the hearts of the people; for this world lieth in darkness, in a fallen state. We are dependent upon the assistance of our heavenly Father for our redemption, and it is important that we should be redeemed in this life. The design of our Father is that His children should be relieved from the effects of the fall, be redeemed from the power of sin and Satan, and be brought back into fellowship with Him. The plan that He has offered us for this purpose commends itself to every honest, unprejudiced soul, because it is a reasonable plan, founded on truth. It has saved people before, it is saving people now, and will save people so long as there are people to be saved, and there always will be people to be saved. When we think of this work as it has been spoken of in this conference, and what it has accomplished in sixty-nine years, we cannot help but be impressed with it. Though there be many people who have never heard of us, yet this work has stirred the world. There is not a nation perhaps but what has been more or less agitated in regard to this

people and our doctrines; and there are many people, as suggested by Elder John Henry Smith, that believe the doctrine but have not the courage to embrace it, because it is so unpopular and so trying to men's souls.

The Gospel is suited to all the conditions of mankind. It will meet every requirement of man, and it will satisfy every rational ambition and every righteous desire of the human heart. It is perfect in every respect. It is broad enough and deep enough for the rich and for the poor, for the intelligent and for the ignorant. It will bring to every person exactly what is necessary for his salvation. If men need to be humbled, it will school them. If they need to be exalted, it will lift them up. If they have need to be reformed, it will reform them. In fact, as I have said, it will meet all the requirements of human nature.

The first principle of the Gospel is faith in God. How could we have such faith as is established among this people, if it were not for evidence? Men may believe the doctrines that are taught them, but it takes reliable evidence to establish faith in the hearts of the children of men; for we are reasonable beings, the offspring of reasonable parents, and we need to be convinced that the doctrines are what they profess to be. We need not only to believe in God, but we need to have faith in Him. When faith springs up in the heart, its germs are living germs, and it develops and increases as the soul remains in proper condition for its growth and development; and as it increases in our hearts, so we labor, so we are humble, so we are faithful and devoted to the Lord. We desire to become more acquainted with God, and with the principles that have made Him and His Son so great, and that have made so many of His posterity great men and women. We desire to go back into His presence. The Gospel is taught for this purpose, and it is having its influence over us. We are listening to the counsels of the Holy Spirit. True, we have at our head a prophet, seer and revelator. We have quite a number of them. Then in every home, in every ward, in every stake, in every quorum, in every mission, and in every department of this work there are men with the in-

piration of the Holy Ghost, the testimony of the Lord Jesus; and that testimony directs these men according to the degree in which they are devoted to the service of God and lose their own selfishness. So that there is a stream of revelation and inspiration coming to the Church, not only through the prophet, seer and revelator who stands at our head and gives the word of the Lord for the whole Church, but it comes to every man and woman. It has borne record to your hearts during this conference, as it has done in all conferences when we have come together with a desire to know the will of God. The testimony of the Holy Ghost in our hearts has brought conviction and satisfaction to our souls, and we have had a taste of inspiration and a measure of understanding in regard to the Gospel of life and salvation. We have been saved a little; and as we have learned and enjoyed a little in this life, so shall we in the world to come enjoy much. As in this life we have been faithful over a few things, in the world to come we shall be made rulers over many things. As we have a foretaste of heaven in this life, we shall have a fulness of joy and happiness in the world to come. And it may be increased very materially in this life. We have no need to be satisfied with the little we have already received; for the windows of heaven are open, and inspiration comes to us just as freely and as liberally as our hearts are open to receive it. Heaven may be upon this earth, and no doubt it will be. We are having a little foretaste of these things now. We know what is good, what is sweet, what is delicious, what is precious, and what is valuable to us in this life, and what is suited to our needs and desires; and we shall want a fulness of these things hereafter. But if we are wise we shall come as near to obtaining a fulness in this life as we can. We will seek the riches of eternity here. We can take the riches of eternal life with us when we leave this sphere, but we cannot take the riches of this world. Yet the riches of this world are convenient and necessary, and we cannot very well get along without them. But the riches of eternal life are lasting and permanent. They come from the good we accomplish, the righteousness we bring to pass, the purity to

which we attain, the cleansing and purifying of our own hearts, that we may come as near being perfect in this life as our Father and His Son Jesus Christ are perfect. Why shall we not do right? What commandments of the Lord are there that we cannot observe? What requirements are there in this Church that we cannot comply with? The Lord wants us to have faith in Him. Now, that is possible. He has the faith to bestow. He is the giver of it. Man cannot impart it. It is the gift of God—a gift that He is anxious to bestow upon all His children.

Repentance is also a gift from the Lord, as precious as faith. We cannot be saved by faith alone. We must repent. Repentance is necessary to salvation. Elder M. W. Merrill suggested that the first step to get out of debt was to quit going in debt; so I say that the very first step to repentance is to quit sinning and to become manly, honorable and upright. There is no forgiveness of sin without repentance. Forgiveness does not come by faith alone, nor by promising that we will do better some time. It is necessary that we should cease sinning and begin to do well. Where we were liars, we must tell the truth; where we were unrighteous and impure, we must be pure and upright. Then we can obtain the blessing of forgiveness. Is there a man in the world that can say that that is unreasonable? Is it reasonable that men should be forgiven of their sins if they do not cease sinning? Certainly not. Men must cease to sin, and turn to the Lord; for there is no one else can forgive. We are not able to forgive each other's sins. We cannot atone for our own sins. That is why it was necessary that the Son of God should come from heaven, where He had such joy and glory with the Father, into this world and offer an atonement for mankind. He offered His life and suffered as a God only could suffer, in order that men might be relieved of their sins. Man could not do that; it was the work of a God. And it is the work of God to give you and me faith and repentance. These are principles that come from the upper world, not from beneath. We must therefore look above for them, and the Lord will give them to us, but on proper principles. Now, if we can have faith in the Lord, if we

can repent and have our sins blotted out, is it not profitable to us to sacrifice our tastes, our appetites, our carnal desires, and those principles that only yield a temporary satisfaction, that we may obtain these precious blessings? Men are not curtailed in their joy and happiness, but are rather increased therein, by the service of the Lord. We ought not, however, to be niggardly, but we should be generous and great-hearted in regard to these matters, and seek to vie with each other in seeing which can accomplish the most for the salvation of the children of men. We should see which can be the most humble, the most faithful and devoted to the Lord, in order that we may stand in the fellowship and favor of God. For there is no real joy and happiness, no salvation, except that which comes from the Father, in answer to the atonement of His Son and the shedding of His precious blood.

How grateful and thankful we ought to be for this, and that this work, revealed to the Prophet Joseph Smith, has brought that knowledge to the world! I would testify of this with my brethren. The Presidency are all here, the Apostles are all here, the presiding quorum of Seventies are all here, the presiding Bishopric are here, the presiding patriarch is here. I do not know when we have had so complete and perfect a representation of the power and authority of God at our conference. And the people are well represented from all over the country. Now, these men are true men, whose hearts and souls are in the work of the Lord, and have been for many years. President Snow, President Richards, President Cannon and President Smith are men who were intimately acquainted with the Prophet Joseph Smith, and with Hyrum Smith, and with the early Apostles and Elders of the Church. They knew their private lives and their public labors, and that God was with them. Many of us have not known them so intimately, not being old enough; but the Lord has revealed to us that Joseph Smith was a prophet of God, and we know it just as President Snow or these other brethren who have had the privilege of shaking hands with the Prophet. Jesus was known only by those who received that knowledge from the Father. Thousands and tens

of thousands of men saw the Prophet Joseph who never once intimated that they thought or believed that he was a prophet of God. Thousands knew the Son of God personally, but they never believed He was the Son of God, because the Father did not bear record to them. But to us He has borne record that Joseph was a prophet of the living God. He has borne record to us that Jesus is His Only Begotten Son in the flesh, the Redeemer of the world. He committed this testimony and knowledge to this people. He has given us a knowledge also concerning President Brigham Young, that great and grand man who led Israel in those dark and dismal days after the death of the Prophet Joseph, out of bondage unto this land of liberty, and established us here. What wonders he did for us! He was a man among men—the very proper man to follow in the footsteps of the Prophet Joseph. We do not know him as we will yet know him. Then President John Taylor, the personification of devotion, manliness and courage! No more honorable and upright man than John Taylor ever lived. And President Wilford Woodruff, the very personification of humility and meekness, of conscientiousness and honesty,—a man of God! And President Lorenzo Snow, the equal of any of them! Are we worthy, my brethren and sisters, to be associated with and led by such men? If so, then let us listen to their counsel, and uphold their hands. God will vindicate His cause in the earth. It is spreading today unobserved. The kingdom grows, and prosperity waits upon us as a people and as individuals. Let us be conscientious, honest and upright, and be indeed Latter-day Saints, teaching the Gospel by example. We have not long to live, and there is no investment like serving God, for it is all profit. Let me beg of you, Presidents, High Councilors, Bishops, and men who bear the priesthood, and all saints who have named the name of Jesus, let us walk in the footsteps of the Lord, and honor Him the remainder of our days, and thus be redeemed from the power of Satan, that old monster; for we are in his dominion and under his power more or less, and can only be redeemed by the service of the Lord.

God bless you, my brethren and sis-

ters; bless Zion and all her interests; bless our nation—the nation that has given an asylum to this work and the people of God. The Lord raised it up, and He is directing and controlling it. If the people of the nation have offended in the past, they will make satisfaction; and the Lord is using and directing them, as He will direct us, for the accomplishment of His purposes. Amen.

PRESIDENT JOSEPH F. SMITH.

Witnesses of the truth—Those whose hearts are not hardened receive it—Some believe but do not openly acknowledge—Enemies of Zion aid her cause—An excellent industrial institution.

My brethren and sisters, so far throughout this conference I have been delighted and edified with the most excellent spirit that has prevailed. I endorse heartily all that has been said, and I exhort you to a diligent and faithful consideration of the counsels and instructions we have received.

The testimonies which have been borne by the Apostles in relation to the divine mission of the Prophet Joseph Smith and of the direction by God of all his successors down to the present, are true witnesses and verifications of God's great truth restored to the earth in these last days, which all mankind must sooner or later give ear to. These testimonies will stand as a witness before all these people assembled here, and they will extend out unto all the world; for all men unto whom these testimonies come must receive or reject them, and God will not hold them irresponsible for neglect or indifference in relation thereto.

I was struck by a remark made by one of the brethren with respect to the many people who saw and heard the Prophet Joseph Smith and yet didn't believe that he was a prophet of God, or a man raised up by the Almighty to lay the foundations of this great latter-day work. It was said that the Lord had not revealed it unto them. Now, I do not dispute that statement, or call it in question; but it occurred to me that there are thousands of men who have heard the voices of the inspired servants of God, unto whom the Almighty has borne record of the truth, and yet they have not believed it. It is my opinion that the Lord bears record to the testimonies of His servants unto

those who hear those testimonies, and it is left with them whether or not they will harden their hearts against the truth and not listen to it, and abide the consequences. I believe the Spirit of the Almighty God is upon most of the Elders who go out into the world to proclaim the Gospel. I believe their words are accompanied by the testimony of the Spirit of God. But all men are not open to receive the witness and the testimony of the Spirit. And the responsibility will rest with them. Yet it may be possible the Lord withholds His Spirit from some, for a wise purpose in Him, that their eyes are not opened to see and their minds not quickened to comprehend the word of truth. As a rule, however, it is my opinion that all men who are seeking after the truth and are willing to receive it, will also receive the witness of the Spirit which accompanies the words and testimonies of the servants of the Lord; while those whose hearts are hardened against the truth and will not receive it when it is borne record of to them, will remain ignorant and without a comprehension of the Gospel. I believe there are tens of thousands of people who have heard the truth and have been pricked in their hearts, but they are seeking every refuge they possibly can to hide themselves from their convictions of the truth. It is among this class that you will find the enemies to the cause of Zion. They are opposing the truth in order to hide themselves from it. There are men possibly within the sound of my voice—certainly within the limits of this city—who have read our books, who have listened to the discourses of the Elders, and who are familiar with the doctrines of the Church; but they will not acknowledge—openly, at least—the truth of this Gospel and the divinity of this work. Well, the responsibility rests with them. God will judge them and deal with them in His own way and time. Many of them through their efforts to bring reproach upon the cause of Zion, are awakening the attention of people in the world to "Mormonism," and thus unwittingly advancing the cause of Zion, though they know it not. I thank God my Father that He brings good out of the evil designed against His people by their enemies. And He will

continue to do this. The clouds may gather over our heads, and, as in the past, it may seem impossible for us to penetrate them; yet there can be no clouds so dark, so gloomy or so heavy, but God will roll them away in His own time and will bring good out of threatening evil. He has done it in the past, He will do it in the future; for it is His work, not the work of man.

Reference was made here by one of the brethren to what is being said and done with a view to bringing reproach upon the Church, because one of its members has aspired to political honors, and has reached the goal of his aspiration by the votes of the people. They are seeking to make the Church of Jesus Christ of Latter-day Saints responsible for the election of one of its members to an office in the House of Representatives of the United States Congress. Let me say to this congregation—which will be borne out by all my brethren and by the truth—that Brother B. H. Roberts was not (and never was) the candidate of the Church of Jesus Christ of Latter-day Saints, for Representative to Congress. The Church of Jesus Christ of Latter-day Saints nor any of its authorities as such ever had one thing to do with his nomination or election, there are members of the Church who belong to his political party and they voted for him, and by their votes as well as by the votes of the unbelievers he was elected. And now these miserable scoundrels that seek to blacken the character of the Church and try to bring trouble upon it, are endeavoring to make it appear that the Church is in politics, and Brother Roberts' election is due to "Church influence." This is not true. Brother Roberts was the candidate of his own party; and was elected by his party; the Church had no more to do with it than it had to do with the election of some Senator or Representative in New York, only so far, as I said before, as members of his political party voted for him. I felt that I wanted to say this much to the congregation; and I know the facts bear me out in this statement. The Church of Christ is not responsible for the actions of either of the political parties, in any sense, or form. If it were, they would stop their quarreling

and contending, and the bitterness and animosity they exhibit towards one another would cease. If we had anything to do with them, we would stop their wrangling, and we would have peace in their ranks. The fact that they quarrel as they do is proof positive we have nothing to do with them.

We have had some excellent remarks here in relation to our home industries and to the labors that are being performed by Z. C. M. I., our great co-operative institution which was established by the Latter-day Saints, and is conducted upon the soundest business principles, and is today one of the most substantial and influential institutions in this western country. It is giving employment to many people, and producing shoes and wearing apparel, thereby saving capital at home. It is an institution of the people. It was established for the benefit of the people of Utah. It should be sustained by the people. They should see that by their patronage it is made strong so that it may never waver during the hard times and the financial wreck and ruin that may come from time to time. If the people will do their duty, there will be one institution belonging to them which will always be upon a firm foundation. And we ought to increase our industries, to give employment to our people. In relation to providing labor for those who come here from foreign lands through obedience to the Gospel, I fear we are not as careful of their welfare now as we were in years past. Formerly they were assigned to the various wards as they came in, with recommendations to the Bishops and leading men to look after them, to provide them labor, and assist them in their inexperience, that they might obtain whatever was needful for their good, and eventually establish themselves in independency and prosperity by the results of their own labor. This is a very important question. It is also important to provide labor for those who have been accustomed to dwelling in large cities, who, when they come here, feel unable to make a living anywhere else but in the city. We have many of such in Salt Lake City, and it would be well for some of them at least to go into the new settlements, take up land; change their mode of liv-

ing to some extent, and grow up with the community in which they make their home, and not settle down and depend upon the precarious chances of obtaining employment in the city, where so many are seeking for employment.

May the Lord bless Israel; may He prosper Zion and all her people; may the way be opened before the poor and the needy, that they may, by their own industry and perseverance, obtain all that is needful for their good. One reason that we are brought so prominently before the world is because we have adhered, in some measure, to the instructions given in the revelations of God through the Prophet Joseph Smith in regard to industry. There should be no idlers in Zion. Even the poor who have to be assisted should be willing to do all in their power to earn their own living. Not one man or wo-

man should be content to sit down and be fed, clothed or housed without any exertion on his or her part to compensate for these privileges. All men and women should feel a degree of independence of character that would stimulate them to do something for a living, and not be idle; for it is written that the idler shall not eat the bread of the laborer in Zion, and he shall not have place among us. Therefore, it is necessary that we should be industrious, that we should intelligently apply our labor to something that is productive and conducive to the welfare of the human family. God help us to do this, is my prayer. Amen.

The choir and congregation sang,
We thank Thee, O God, for a Prophet.
Benediction by Elder George Reynolds.

Conference adjourned till 10 a. m. on Sunday.

THIRD DAY.

MORNING SESSION.

Sunday, April 9th, 10 a. m.

The choir and congregation sang,

Do what is right, let the consequence follow;

Battle for freedom in spirit and might,
And with stout hearts, look ye forth till tomorrow;

God will protect you, do what is right.

Opening prayer by Elder Rulon S. Wells.

Singing by the choir:

Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hastening on.

PRESIDENT FRANKLIN D. RICHARDS.

Importance of instruction received—Our Savior's Mission—The life and immortality of men—Advice to young men—New and increasing duties during life—Reference to Tithing—Exhortation to faithfulness, with blessing.

Beloved hearers, I arise with a deep sense of the impossibility of any man edifying and instructing such a congregation as this, except he be influenced by the spirit of truth. Certainly, unless he be inspired therewith, he will be unable to feed and nourish the spirits of his hearers, and to refresh and streng-

then them in the way of righteousness. Therefore, I earnestly desire that assistance without which it is impossible to accomplish what is most desirable this morning.

When we contemplate what the Lord is doing in the earth, it is marvelous beyond human comprehension. When we pass in review our personal experiences, we find all along the path of life occasions for the utmost gratitude to our Heavenly Father for His kind and faithful care in preserving us in the way of life till now. When we have seen so many turn to the right and to the left and forsake the cause of God, because of some trivial affair perhaps, it is all the more wonderful and is occasion for deeper gratitude on our part that the good hand of the Lord has assisted, steadied and sustained us until the present. We have received at this conference such a variety of instructions as has seemed calculated to extend over all the periods of human existence, even to our daily economy, the culture of our gardens, our farms and our orchards. The way of life has been dwelt upon; and if we have been careful hearers and have treasured up the things that have been said, certainly to the tractable they will prove very

precious, and to those who fail to be benefited they will meet a great and irretrievable loss. Being surrounded with many cares, with the inconveniences of poverty, sometimes with pinching want, at other times with troubles brought upon ourselves by our indiscretion, we naturally get but part of the benefit which we might receive if we could preserve always that peaceful serenity and that entire composure which belong to those who are the most perfectly devoted to God and His work.

Having had some little experience in the sixty years that I have been in the Church, and hearing the brethren talk as they have during this conference, it has seemed to pick up and bring to review much of what I have experienced.

In large congregations, where the Gospel is preached to strangers, there is a great variety of dispositions present to listen. There are those who receive the words of the Elder and drink them in, because they seem exactly to satisfy the soul, and the whole nature yields accord and acceptance to the things that are taught. Many of us can remember when we first heard the sound of the Gospel. It came to us with a most grateful and satisfying influence, and we embraced it the first time we heard it. There are those whose hearts and consciences are right before the Lord, who are ready to receive the truth, and the Holy Spirit can move upon such and give them testimonies there and then. Others in the congregation who are more of an agnostic disposition, and do not know whether things are true, or whether they want to believe them or not, are there for curiosity, and they cannot accept anything unless it is thoroughly proved from the scriptures. Others again, when anything is proved by the scriptures, are doubtful, skeptical, and of an unbelieving kind—men who have delighted in sin, and their consciences have become seared as with a hot iron, so that they are not sensitive and conscious to the truth. The Spirit cannot work in them, and they are unworthy perhaps of these testimonies. There may be those even who have bloodguiltiness upon them, listening to the words of the teacher. They may be satisfied of their truth, but by their own conduct they have cut themselves

off from accepting or taking in, with any sense of benefit, the glorious words of eternal truth that are being spoken to them, and they pass by them like the wind on the prairie or the barren heath, "and they do not see when good cometh."

The Lord has told us, in one of His revelations, that from the time He gave the Gospel to the human family, so far as they heard its truths and rejected them, they came under condemnation. To reject the truths of the Gospel is a fearful condition. We, who have been led to receive and obey, have the greatest reason in the world to be thankful to Him who has given us the understanding that when we heard the voice of the Good Shepherd we received it, and have tried to follow it, notwithstanding all our staggering infirmities and weaknesses, follies and frailties, and all the allurements of the world that have been around us to draw us away. We have reason today to be exceedingly thankful to the Lord that we are still blessed of Him and preserved in His favor.

The Lord, on one occasion, told Moses what His work was. Moses became inquisitive. That is the way we all do when we are brought into the confidence of those who know more than we do. It is natural for us to want to get further knowledge, if we have the spirit of intelligence, which is a little of the glory of God. We hunger and thirst for knowledge. The Savior said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." So we may take courage if we can only keep on and endure to the end. When Moses first enquired of Him, He turned Moses off and told him that the great things which he saw were for His honor and glory. To Him they were all numbered, He said; but to man they were not numbered. Finally, He told Moses that "His work and His glory was to bring to pass the immortality and eternal life of men."

From this it would appear that before the earth was created and father Adam given possession, it was understood that death might be brought into the world through sin and transgression, and that there was a provision made for that. The trial came, the sentence of death was passed, and men began to die. Then it seemed as if the great ob-

ject for which the earth had been created and man placed upon it was frustrated. The object had been for men to come and obtain tabernacles that they might acquire the knowledge, blessing and power of God in the flesh, and that he might be able to exalt and glorify these tabernacles. When death came into the world, the body and spirit were separated, and this great object seemed to be defeated. But God had provided for this The Lamb of God, "slain from before the foundation of the world," came in His appointed time to correct and restore. How often the Savior told the brethren, when they were together, that the whole need not a physician, but they that are sick. The Son of Man came not to call the righteous, but sinners, to repentance. He came to restore that which was lost, He said. Now, that which was lost was the tabernacle that had been consigned to the grave, and He came to bring to pass the resurrection of the body. That seemed to be the summing up of the saying that "His work and His glory was the immortality and eternal life of man"—to restore man, after being lost, to immortality and eternal life. That is what we are after, that through keeping the commandments of God we may be accounted worthy to attain unto that better resurrection, even the first resurrection, to immortality and eternal life, and an abundant entrance into the kingdom of God. The Apostles seemed to understand this. One of them says that life and immortality are brought to light through the Gospel. He seemed to realize that life and immortality were out of sight, except as revealed and made manifest through the Gospel. Thus, the great restoration, is to be brought about.

Looking on down to our own time, we see that we live in the dispensation of the fulness of times, in which the Lord has promised to gather together in one all things which are in Christ, both which are in heaven and which are upon earth. This is according to scripture, and this is what we are working at. As soon as the Gospel was first preached to the people, they felt the spirit of gathering. When the Presidency, from the Kirtland Temple, sent Elders over to the old country and instructed them not to teach gathering

particularly at present, why the people got to dreaming about gathering and about Zion. It could not be kept from them. The spirit of the work was upon them. Thus the spirit of gathering comes upon the Saints wherever the Gospel is preached to them, and there arises within them an inclination to want to leave where they have become strangers, to go to people whose faith is like their own, with whom they are acquainted in the Lord and have fellowship together.

In speaking concerning the people at the present time, there is one important feature among us of great concern. That is, there are so many young men and young women who are of marriageable age and who ought to be taking seriously into consideration the importance of uniting themselves together properly, and commencing to build up families and to make homes for themselves, thus becoming persons of value and worth among the Saints in the latter days. If I could speak into the ears of a host of young men, I would say to each one of them, Look around you, my young brother, find a young lady who is waiting for you to come and offer to take her to wife—some faithful girl, who is dutiful and obedient to her parents at home, who has been taught to work and to relieve her mother, and who feels a spirit of ambition and energy to take hold of life. Do not wait till you have got enough money to make a home and to store it with all the comforts of life. You that are studying upon that point, let me cite to you a case that occurred just over the river here a little while ago. A couple had got some land, built a house, had it nicely furnished, cupboards well stocked, a fine cow in the stable, and everything prepared for housekeeping. They went away to get married, and while they were away their home was broken into and devastated, so that when they got back they had no home to go to.

I want to tell you, if you have no home, ask the Lord to bless you and open up your way to make one. Go out and get a piece of land somewhere. There is plenty of land to be got in different places around. Young men, take this matter into your hearts, and consider how you will feel when you are 70 or 80 years of age, if you are blessed

to live that long—and you would feel terrible if you had a witness that you would not. Think how you want to be found when you are that age. You want to see your children and your grandchildren come around you, to bless and comfort you, to eat and drink at your table, and to make you feel that you have a generation planted in the earth. Now, it is going to take some years to do this; but if you will get a good, honest-hearted girl, unite with her and plight your troth at the altar of the Lord, in His holy house, and let Him seal your hearts together, and then go into this labor of life and make a home together, you will begin to be happy.

I remember, as if it were only last week, when I married and hired a room, in which my wife and I began housekeeping. Our wants were but few; our means very limited; but we had enough to eat, to be comfortable and happy with each other. I remember the first time I bowed down to pray by that fireside that I had hired to live by. I tell you I felt nearer like a man than I had ever done before in my life. When I was a single man, traveling around as an Elder, I had either to find friends or to make them; for it is the business of the Elder to make friends if they do not find them ready made. I used to think sometimes that maybe I was in somebody's way; and when I was ill or afflicted, certainly I was dependent upon somebody's kindness, and I generally found it. But I did not feel that strange way in my own hired house.

Now, my good young brother, to whom I am talking now, you want to become a man among men; you want to become an Elder among the Elders of Israel; you want to have a wife, and a home, where you can have concentrated all the comforts and happiness of mortal life, and where you can have the fulfillment of the promise that where two or three are agreed as touching anything it should be granted to them. I remember how we used to pray that the Lord would grant unto us that we might have children who would be kind and dutiful and obedient, and who would love Him and walk in His ways. The Lord gave us such children, too. That is the way we felt when we called upon the Lord and asked Him for every blessing that we needed. So we worked

our way along as best we could. The Lord helped us and steadied us, until when we had to leave Nauvoo we were able to leave a nice, comfortable brick house, a garden and lot that we had bought and paid for, all fenced and cultivated.

Then again, when the Prophet Joseph was killed, the question was, how shall we finish the temple? I recollect well that Elders were sent out through the Churches to gather means for this purpose. I was sent to Michigan. The thing was, that temple had to be finished or we could not go get our endowments and learn the things that had been kept hid from before the foundations of the world. What was to be done? When we got back, the Presidency called us together and told us the thing as it was. I recollect distinctly that one after another came forward and offered everything he possessed to finish that temple, and I was thankful that I could count one among that number. Of course, things are different now to what they were then. But this is what the young man wants. If he has the holy faith of the Gospel, he has within him the elements of a kindred and friends, and be a man among men. A Saint among Saints. Oh! what a blessing it will be to you young men when you get to be old, to feel that you have a righteous race around you, who will try to carry out your will and pleasure after you are gone. You must consider, my boy, that your life is not all of today, tomorrow, this year or next year. You are but making a start here to obtain that life and immortality which is revealed in the Gospel, and to stand at the head of a righteous race. Father Abraham lived to be a hundred years old before he got a boy, and see what the Lord has made of him! His name, his seed and his generations are here, and his blood is in you. The promises that were made unto him and to his son Isaac, and then to Jacob, have been renewed upon your fathers and the faithful in these last days. Rise up and take hold of them. They await you.

Speaking of my own case, I recollect well how, as we got along there came a time when we needed some consecrated oil. I took a bottle of oil to Presi-

dent Young in Nauvoo, and asked him to consecrate it. He did so; and said he, "The next time you want a bottle of oil consecrated, do it yourself." This is the way a man develops. He comes to be a father, and he needs to prepare himself to assume the responsibilities of the position, that he may bless his little children as they come along, and consecrate the oil if need be. I remember it struck me all over when the President told me to consecrate the oil. Could I do it? Would the Lord hear me? Well, he told me to do it, and I did it. So step by step we go along in the work of the Lord.

I recollect the first time I went to stop with President Young. When it came to prayer time, he asked Brother Franklin to pray. I was but a boy, and I turned to him and said, "President Young, I would rather you pray; you can pray better than I can." "Oh! well," said he, "you can pray well enough; you try it." So I knelt down and prayed the best I could. Thus we have to prepare ourselves and be ready for every duty as we go along. I wish that some of these boys who are among us, scarcely knowing which way to turn or what to do, would just brace up and do what is right, let the consequence follow; and, as your fathers have done, go and try to be somebody and do something that shall be worthy for both you and your children to remember.

All these principles are important; and if the young folks sensed their importance I know there would not be so much carelessness as there is. You want to go into this union that I have been speaking of with a determination of purpose to bring to yourselves the pleasures and exaltations of the future life, bring back the pleasures and blessings of the former life, enter into the fulness of that life which is eternal, and take hold on the things of God, as if you meant to be men and women of God. Remember the pathway that some of your fathers and mothers have had to travel to get where they are today. Think of your condition as it is today. The chances for you to get and make homes now, why there is no comparison to what they were when we were in the States. There is no possible chance for you to have to pass through the

severe, rugged and trying scenes that many of your parents have had to pass through to get to this place and make Utah what it is today. Then be brave, and daring, and strike out in that which is manifestly your duty to do.

The first thing we have any account of our Father commanding Adam was to multiply and replenish and subdue the earth, and take dominion. And that same saying is just as applicable now to all good Later-day Saints in this new part of the world as it was when it was first given to father Adam. I really do wish that it could be sensed and acted upon more generally. We should live by every word of the Lord and every principle of truth that is given to us.

I feel like saying a few words about tithing—that old, threadbare subject, that you have not heard anything new about for a long time. I tell you it looks as new to me as it ever did, because it is the word of the Lord; and unless we can take it in and make it to operate upon us, and we operate in it, we shall never become the people that we want to be. The Lord has told us positively that if we do not keep the law of tithing this land shall not be a land of Zion unto us. Is not that as straight and as strong as anything we get? On the other hand, He says that if we will do this He will make it to be a land of Zion unto us. What does it mean to be a tithpayer? It means that of all which the Lord gives to us in this life we should devote one-tenth to Him. We should recognize that it is all His till He puts it into our possession as stewards; and when He does this we should remember that one-tenth is not ours. It says expressly in the scriptures that the tithing is the Lord's, and therefore we have no right to appropriate it to our use and say we will restore it at the end of the year, or at the end of the job. It is the Lord's. We have only right to take that which He gives to us. We must take this course if we want to get the real virtue and benefit of a true and faithful stewardship. You want to so arrange it that the food you eat, and the clothing you wear come to you through that which has been tithed; that your body and all that is

in it are composed of that which is rightfully given you of the Lord, and that you have paid your tithing on—if it is proper to say “paid your tithing.” If you have not trespassed and used the Lord’s tithing, you can feel that you are doing in that what the Lord permits and requires.

It is just so with everything you have around you. Young man, when you get married and secure that farm that we have been talking about, be sure that everything has been tithed before you get it; or, when it is given you with the principles of increase, that you tithe it faithfully while you have it in hand, in order that you may plant yourselves in righteousness on this land, so that wherever you locate it shall become a Zion unto you. That is the way I look at the matter of tithing. I think if we entertain that subject correctly, live on the nine-tenths of what the Lord puts in our possession, and give to Him that which is His (which is never ours), we shall institute the rule and law that the Lord wants us to do. To me it is so simple and plain that a farmer would not have to stop to quarrel with himself to know whether he should reckon out his labor and reckon out this and that before he paid his tithing. If we as a people would thus deal with the Lord in that which is our stewardship, how often we have been assured by the authorities of the Church that that would give enough revenue to meet the general expenses of the Church, and we would not have to be taxing so much and so often for other offerings.

For my part, this plan of salvation is, as the Lord has pointed out, the way we have to accept; for He says if any bring an offering except as appointed by the Father, it will not be accepted. We have to come to the Father by the Lord Jesus Christ; and by His principles and instructions, to become like Him. He wants the whole human family to be just as dutiful and obedient as He was. We pray, “Our Father, which art in heaven; hallowed be thy name; thy kingdom come, thy will be done on earth, as it is in heaven.” The Lord says, in the Book of Doctrine and Covenants, that it is His good pleasure to give to His people the kingdom. He told the early Elders to be of good

cheer; “it is your Father’s good pleasure to give you the kingdom.” Now the kingdom of God has come; that is to say, the government, the priesthood, the ordinances and the principles of salvation are revealed to us to build up the Church of Christ, as we may have it to build up until the Savior shall come, or until the prophets shall come and reveal to us more than we have already attained to.

I recollect very distinctly hearing the Prophet Joseph say that the kingdom had come, but the will was not done yet on the earth as it was done in heaven; and in order that the sisters especially might understand it, he said, “You sisters can understand it by this little similitude. When you scald out your milk pans, you have the milk pan.” “Yes.” “But it is not full of milk?” “No, of course not.” “Now, here the kingdom has come, but His will is not done on earth yet as it is done in heaven. The milkpan is not filled up yet in doing the will of God.” We are here to learn and to toil to this end; not only those who are grey-haired and bald-headed, but the boys and girls. It is for all of us to do the works of righteousness and faith, that the will of God may be done on earth as it is done in heaven, so that there may not only be a milkpan, but a pan of milk. I heard the Prophet make use of this figure in the grove at the top of the hill, just in front of where the temple stood, in Nauvoo.

My brethren and sisters, we have before us the law of the Lord. We are blessed today as we have not been blessed in a great many years. We are blessed with the First Presidency fully organized. We are blessed with the quorum of the Apostles, and all twelve of them are with us today. It makes me to feel very joyful and thankful; for as long as I have been in the quorum—now over fifty years—it has been but a very few times that we have had the pleasure of coming to conference with a full quorum of the Twelve present, or coming into our council and talking over the things of God with a full number. The other councils are also generally well filled. We have over a hundred quorums of Seventies! The organization is complete, and the Lord has designed to bless us remarkably

with all the facilities to keep His commandments, to covenant with Him, to go into His holy temples and learn how to become saviors for our dead, and labor to bring to pass this restitution of all things which are in Christ Jesus, both which are in heaven and which are upon earth.

I pray that the blessings of the Lord may be multiplied upon us all, through obedience and faith in the Lord Jesus Christ. It has to come through obedience, that our faith shall increase. We must draw near to the Lord. We do not ask the Lord so much as He would like us to ask. He has said emphatically that to him that asketh it shall be given; there is none that seeketh that shall not find, and to him that knocketh it shall be opened. Let us cleave unto the Lord and walk in His ways; strive to serve Him in all things, that we may be able to increase in righteousness; that we and our generations after us may grow up in fear of the Lord, honor Him in the earth, and be counted worthy of that life and immortality which are being brought to light in the Gospel, and which the Savior has died to bring to pass unto us.

We ought not to forget that this is but the beginning of a people who are to have such a position that by and by the Lord will come and dwell in their midst on the earth. O glorious thought! We often hear it talked about swords being beaten into plowshares, spears into pruning hooks, the cow and the bear feeding together, the lion eating straw like the ox, etc. All these things, and a multitude more, have to take place, and the sooner or later depends upon our faithfulness and our diligence in keeping the commandments of God and helping to build up righteousness in the earth; for He will weed out and remove the wicked to make room for the righteous as fast as there is necessity for it.

I pray the Lord to bless you, my brethren and sisters, in all your varied interests; in your persons with health and faith to overcome your infirmities, and with ability to live and become full of years and laden with experiences of the goodness of God. God bless you in all your temporal affairs; and you will be if you tithe them properly and then use what you do use to advance the interests of His work. We must

never lose sight of the fact that it is our great business to send the Gospel to the people of the earth. That is why we are calling upon you continually for brethren to go in the ministry. We calculate to keep calling. The demand is increasing everywhere. You fathers and mothers, brothers and sisters, please hear it, and take notice, and be ready for the word when it comes for that son, that brother, that father to go and thrust in his sickle and reap, for the harvest is great and the work is increasing wonderfully.

May the Lord bless and prosper every interest of Zion. May He bless the Presidency, to be full of wisdom, revelation and knowledge; and the Twelve Apostles, that we may be such men as we ought to be, to take the counsels of the Lord and dispense them to the people, and administer salvation everywhere we go. I pray that the Lord will increase His kindness and His affection and love towards us, and increase our kindness and affection and love towards you.

You that have weaknesses, and perhaps have sinned, do not take it into your heart that the Lord wants to see you afflicted and cut off. He will not that any shall perish, but that all shall come to repentance. Therefore, draw near to the Lord. You who may feel yourselves the farthest from Him, find your way back to Him, that you may walk in His ways, and He will work in you by His Spirit after a while, and will show unto you His good pleasure, and you shall know of His favor, His loving kindness and forgiveness of sins. That we may so live that He may increase His favor and loving kindness toward us, I humbly desire and pray, with all the rest of you, in the name of the Lord Jesus Christ. Amen.

The Temple choir sang the selection,

A beautiful City,
the solo being rendered by Sister Maggie Hull.

ELDER BRIGHAM YOUNG.

The leading object of tithing is to educate the Saints—The necessity of being guided by the Spirit of God.

If you will give me your attention I will endeavor to speak loud enough that all the congregation may hear what I

have to say. I regret very much that all of the congregation could not hear the remarks of President Richards, and it is possible that there are many here that will not hear what I have to say; but he has touched upon many valuable points and advanced doctrine that is dear to the heart of every Latter-day Saint; for with all those who have Zion in their hearts, her interests are foremost on all occasions. President Richards touched upon the principle of tithing, and he used these words, as near as I remember, in reference to this principle: "The old theme of tithing; there is nothing new in relation to it particularly, but it is one of the most important principles revealed to the Latter-day Saints. If the people dwelling upon this land pay not their tithing, it shall not be a land of Zion unto them." It is very important, it seems to me that we should pay our tithing, for if this be not a land of Zion unto us, then the displeasure of God will rest upon us, for it was so predicted.

There are many new things connected with this principle that I have heard the brethren speak of. I remember on one occasion, and I have mentioned it from this stand at one of our conferences, that I had a revelation in relation to this principle. The Lord revealed to me, that I needed not to open the book of Doctrine and Covenants and read the revelation on tithing, but to speak on that principle as the spirit should direct, and I obeyed the voice of the Spirit. I was told to say to that congregation, that I had the privilege of addressing, that the principle of tithing was given because the people had rejected the higher law; and this law of tithing was given that they might be in training. It was as the first primer in the system of education to the child, and when the people had adopted that which had been given on tithing, when they had absorbed it and become thoroughly conversant with it, and were acting in perfect obedience thereto, God would give unto them again the higher law; but if a man who paid his tithing did it grudgingly, he was blinding his eyes to his own interests; if he laid his own judgment upon the revelation and paid according to his selfish ideas, and was very strict with the bishop, that he would be dealt

with in precisely the same way by the spirit of God. Need I say to you that whenever the spirit of God begins to hew our sides off to straighten them, there wont be much timber left when it gets through with mortal man. That is my opinion, at least, and God has given us this law to perfect us. He has given it to us to bear and meet those expenses mentioned by President Richards, but He has also given it to us for a greater and wiser purpose than this, if possible. We are in training for the greater law; and the man who undertakes to interpret the law of tithing to suit his notions, as I find some of the brethren doing, they will be misled to that extent that they will not be prepared for the higher law when it is revealed. For this is a system of training that God has instituted for the people. I ask this congregation, how many of us are acting under that law of tithing with the free and full spirit of God to direct us? Every man that gives the Lord the advantage is on the safe side. Not like a sister I heard express herself. She had a horse to pay for tithing; she sent it to the bishop, and she put the price on the animal. She said: "This horse is worth fifty dollars, and I want that credit for it." The horse was worth twenty-five, no more; but she wanted a credit of fifty dollars for it or to have it sent back. That spirit operating upon the minds of the Latter-day Saints will becloud their minds to the greater blessings that God has in store for us.

We, today, are in training by and through the influences of the spirit of God. As our President said yesterday, this people are in training throughout the length and breadth of the land for the glorious work—the redemption of Zion; and the man or the woman who puts his or her price upon articles they have to pay in for tithing, and who are glad to shovel off something that they have no use for in the tithing department, God will reward them according to their just deserts. If my heart is right, every time that I pay tithing, I pay it with this view and this understanding before God:—I am preparing my mind and all that is in me that when the higher law shall come, I may be prepared to receive it, and may be numbered among those who will return

to Jackson County and go into the order which God instituted to preserve His people. This revelation must be looked upon in this light: We are in a school of training and God designs that this people should be educated, that they may be prepared to redeem the earth and make it like the garden of Eden. This is an important part of the great school which the Latter-day Saints are in today and have been in ever since I can remember, and before, too. Think of it, Latter-day Saints, that when you are paying your tithing you are making your minds liberal, spreading out, broadening your ideas, that when the word comes, you can say, "I am on the altar in the Church and kingdom of God with everything that I possess, with all that the Lord has given me," that you may inherit everlasting life in the celestial kingdom of our God. If we give all, we shall inherit all. It is a principle which God has laid down, and I exhort the Latter-day Saints to be very careful in paying their tithing, because this is the stepping stone to the greater law.

The principle of revelation to me is the most important principle we have, in one respect. If men were not dual creatures, and could devise means as to how to proceed and act with certainty, we might say revelation was unnecessary. But there is no act of man, perhaps, that is not prompted by the thought that enters the brain. If that be the case, and man is dual, how necessary that we should be directed by the spirit of God, which He sends to lead men in the ways of life everlasting! How necessary it is to receive it and to keep it that the very thoughts of our minds may be directed by Him above, who gives life eternal. The principle of revelation to every man and to every woman is the safeguard that will keep them from becoming entangled in the meshes of the sinful.

A passage comes to my mind that is found in Sec. 84 of the Doc. and Cov.—A revelation given through Joseph Smith the prophet, at Kirtland, Geauga County, Ohio, the 22nd and 23rd of September, 1832,—four years before I was born in that place:

"And I now give unto you a com-

mandment to beware concerning yourselves, to give diligent heed to the words of eternal life:

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is spirit, even the spirit of Jesus Christ;

"And the spirit giveth light unto every man that cometh into the world; and the spirit enlighteneth every man through the world, that hearkeneth to the voice of the spirit."

This is the spirit that Latter-day Saints are taught to cultivate. That spirit is given; it is yours; it is in the possession of every human being that comes into the world, so far as I know. I see no exceptions. It is the province, and duty of the Latter-day Saints to cultivate that spirit until it becomes as a living fire within them. There is no error, though it may be couched in the smoothest and most beautiful language that can ever entangle the spirits of those who walk in the way of life. Therein is safety. The brightest intellects, the strongest minds, the most powerful men, are swayed like children by the spirits of the air, by the spirits from beneath, if they are not guarded and protected and strengthened by the spirit of God. That spirit is given to them to cultivate it to the extent that it is an armor impregnable to all of the various sects and parties that are trying to drag our people down to destruction.

"And everyone that hearkeneth to the voice of the spirit cometh unto God, even the Father;

"And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world."

Hear it Latter-day Saints—you are cultivating the spirit for the whole world. Not for you and your posterity, but for all of the children of men whom God has placed here. You have come out of the world, not to bring Babylon with you. But people have come here from Babylon, and are among the Latter-day Saints with their sins and filth, and we gather it up by the handfuls,

sometimes to the extinction of that power that God has placed in every man.

"And the whole world liveth in sin, and groaneth under darkness and under the bondage of sin.

Who has said it? Jesus Christ said it to His servant the prophet.

"And by this ye may know they are under the bondage of sin because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice and is not of me;

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now."

My brethren and sisters, here is a test for you:

By these things that I have read you may know the righteous from the wicked. Who is it that will receive that spirit and cultivate it? Who is it that listens to the voice of the men whom God has placed to redeem the world and guide in the redemption of the human family? Who are these men? and what do they say to the people? What have they said to the people during this conference? What has the President and his fellow-laborers said at this conference? They have delivered unto you the words of life and salvation, and as true as God lives, according to the spirit that is in me, we will be judged by the words of these men in the time to come. They have given unto you the words of everlasting life. They have given unto you those things that God has given unto them, to purify you.

I testify to you that the Church is growing; that the Gospel is here and men respect it and women respect it. But how many more might respect this glad message that God has sent us if they would but seek Him and be earnest and faithful and prayerful and humble and keep the spirit of light within them!

God bless you and peace be unto you in all of your homes in all of the settlements of the Latter-day Saints. Be faithful that we may have victory, and sing the song of the victorious in the day that is not far distant, which I ask in the name of Jesus. Amen

PRESIDENT LORENZO SNOW.
How to overcome temptation—The Holy Spirit an unerring guide.

I have been very much pleased with what has been said this morning, and also during the whole of this conference. We certainly have had a very excellent time.

It struck me while Brother Young was addressing us that there were two very strong temptations that trouble us from time to time, and which sometimes prevent the spirit of light from giving us the information absolutely necessary for our prosperity. One is, what will people say if I do so and so? If I do these things that are now required of me, what will be said of me? I think that every one, at least most of my brethren and sisters who are now before me, will understand what I mean, from the experiences they have had. Such a consideration has affected almost every one. I know that it was the case with me, when the principles of the Gospel were announced and I took them into contemplation. It came to my mind; "what will people say if I receive these doctrines, and it is known that I have become what is called a "Mormon?" When such a temptation as this comes before us it should be laid aside, and not permitted to influence us.

Another temptation is, How much money shall I give? That is a very strong temptation to most of us. I presume. Speaking of tithing as Brother Brigham has, how much of this tithing shall I give? Cannot I reserve a portion to myself? The Lord is very rich and I doubt if He will be troubled at all if I withhold a little for myself; and so a little to oneself is withheld. But that very little that is reserved will trouble that man, if his conscience is like the consciences of most of the Latter-day Saints. It will trouble him more or less in the day time, and also when he thinks of it at night. He does not have that happiness that it is his privilege to enjoy—it goes from him. One of the best things to do under such a temptation as that is to give, so as to be sure, a trifle more than is required; and to think that you have it wholly within yourself to do so. If you do this the temptation is overcome, you have

been successful in contending with it; and you are better prepared to battle with the next allurement successfully, though it be stronger than the first. And if you do not then, at some future time you will thank the Lord.

There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. Persons come to me very anxious to receive counsel upon some subject or other. They need not come to me always (under some circumstances, of course, it would be highly proper), for the spirit is within them to bring about good and to accomplish the purposes of God. The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the Twelve, or to the Elders of Israel, to get counsel; they have it within them; there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark.

I wanted to say these few words, as they were suggested to me while Brother Young was addressing us. God bless you, Latter-day Saints, and my friends who are here, who have honest hearts. God bless you and crown you with His Holy Spirit, that you may know that the time has come when the Lord has

called a people to prepare for the coming of the Son of God, who shall appear and be in our midst, and teach us the mysteries of the kingdom.

God bless you and preserve you all in the holy path of righteousness, exaltation and glory, is my prayer in the name of Jesus. Amen.

The choir sang the anthem,

“Let the Mountains Shout for Joy.”

Benediction by Elder Joseph W. Murrin.

OVERFLOW MEETING.

2 p. m.

An overflow meeting was held in the Assembly Hall, at which Elder John W. Taylor, of the quorum of the Apostles, presided.

The Temple choir and congregation sang:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

Prayer was offered by Elder F. A. Hammond of San Juan Stake.

The choir sang the hymn:

I know that my Redeemer lives.
What comfort this sweet sentence gives.

ELDER JONATHAN G. KIMBALL.

I have been very much interested during this semi-annual conference. Personally, I cannot remember the time when I have been more pleased with the discourses. There is one grand feature connected with them that has forced itself upon my mind. It is. “Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you.” I remember instances when temporal matters seemed to be foremost. I comprehend as well as others how necessary it is that we should have temporal things brought to our attention. Sometimes I have felt a little in doubt which should be the most prominent at present, our temporal salvation, or our spiritual salvation, and I have been unable to say which should be first. Some of our people are in a regretable condition, and much has been said upon this question and it has seemed quite a hobby with me as I have passed through that experience, but I will not take time to say anything upon that feature. Our people should follow the instructions that have been given them and keep out of debt.

I call to mind a saying of the Lord: "I am bound when ye do what I say, but when ye do not what I say, then ye have no promise." He says to the young people: "He that seeketh me early shall find me, and he shall not be forsaken." The Lord has made great and wonderful promises to this people.

I desire to call your attention to an incident that occurred when I was laboring in the Southern States, in 1884. I went there in 1883. The year 1884 was a time of a sad experience in that mission. It was then that some of our Elders lost their lives by mob violence. It seemed that there was bitterness on all hands. We had but few friends. I was at the office in Chattanooga under Elder Roberts at the time. I picked up a Chattanooga Times one morning, and I was very much delighted to see in print these words, speaking of Elder John Morgan. It said, "To shake his hand was to be his friend." I have never forgotten it. When you shook John Morgan's hand and he looked into your face you always knew that you were his friend. John Morgan understood that principle. Some of our people are becoming careless in the shaking of hands. I have shaken hands with some men, when I would just as soon have put my hand into a bucket of ice water as to shake hands with them. They may have been friendly, but I have no means of telling. Great sermons have been preached in this Church by the simple shaking of hands; and you who have been in holy places; you who have been in the holy temple, know what it means to shake hands.

I witnessed a play in the Theater here, and was very much taken up with it—Julius Caeser—and when I saw the mimic representatives of great Romans walk up and shake hands, I presume every one in that large Theater was impressed with the idea that it meant friendship. But we have been too much carried away with temporal matters. When our Elders come home—we have probably eight hundred who return every year—they ask me what is the matter with the people? They discover it whenever they shake hands with you. When you meet the Elders that come home and shake hands with them, they will hardly let go of your hand, they are so friendly, and you can feel it in

your hearts that they love you. They do it from the bottom of their hearts. You, who have lost children know when a person comes up to you and sympathizes with you on account of your loss, taking you by the hand and looking you in the face, notwithstanding they do not utter a word, you feel that friendship, that sympathy that pierces to the innermost recesses of your hearts. Those who have lost wives, if one who has passed through that terrible experience comes to sympathize with another man who has lost his wife, in shaking his hand there is a feeling of friendship and sympathy that cannot be expressed in words.

Brethren and sisters, we can afford to be sympathetic; we can afford of all people on the earth to be filled with sympathy and compassion. I am not concerned very much about what other religionists do. We have the Gospel of the Lord Jesus Christ, and it has withstood every test. We have sent out our young Elders without experience, and it is marvelous, it is wonderful, it is one of the great testimonies to me how these young men can meet the men of the world as they do, with so little experience. It is a very strong evidence that we have the truth, that we have the Gospel of the Lord Jesus Christ. I am not concerned about the Christian Scientists; I have little to say against them. If they do any good that is their business, but I wish to say that there will be inroads made among this people. I call to mind now a circumstance of a Josephite preacher going into the city of Logan, among the intelligent people there, and going from house to house. It was discovered that our people were unable to meet him. He went to a Bishop's place, and he spoke unkindly to him, and a young Elder who had just returned from the East said: "Father, I am unwilling to stand by and hear that man talk as he is talking, and I will meet him in public debate," and he vanished, and that man did not wish to see him any more. We must be informed. No church can find a more successful way of making inroads among our people than by getting them to extend the hand of sympathy, love, and affection in their trials and tribulations. We, who hold the priesthood, Elders,

Seventies, Teachers, and Deacons—ought to perform our duties; our hearts are not always as they should be; we do not always exhibit the sympathy, love and affection that we ought. I am sorry to say that some of my acquaintances, some who are near and dear to me, have been won from our Church through love and sympathy.

My brethren and sisters, I have this to say in conclusion: Even if you are in a hurry, stop and shake hands before going on, but do it right; have the spirit of God within you, and when you greet them say, "God bless you." I know a good old sister, who is working for her living; she would not let the Church support her, she is too proud. She is over 70 years old. She said to me that when an Apostle took her by the hand and said "God bless you" it was worth more to her than all the money they could give her. I remember Apostle Erastus Snow, and I will never forget him as long as I live on the earth. He stopped long enough to take me by the hand as a boy, after my father was dead, and said "God bless you." There are others that have done so, and they stand foremost in my mind, and I remember and esteem every one of them. We should learn to love and honor each other. We should have the spirit of God burning within our hearts. You can make more converts in this way than by any other means. God bless you. Amen.

The choir sang:
"Who are these arrayed in white?"

ELDER RULON S. WELLS.

My brethren and sisters: I also rejoice in the spirit of this conference; and I can say that it has been very enjoyable to me. It is the first general conference that I have had the privilege of attending for three years. Since that time it has been my privilege to labor in foreign lands, among strange people; but I rejoice all the more in coming back into the union of the Church, associating with the Saints, and mingling my testimony with those of my brethren to the truth of the work in which we are engaged. I rejoice in the progress of the work of God. I rejoice in the great advancement made by the Latter-day Saints. While there is plen-

ty of room for improvement, yet we discover a great deal of progress being made among those who are really in earnest and are keeping the commandments of God—these are marching on toward the goal we all desire to reach.

What does preaching amount to if it is not put into practice by the Latter-day Saints; if we do not profit by the instructions which we receive? Every one who has heard the voices of the prophets of God, the holy apostles, and the instructions they have given during this conference, and has not determined within himself to benefit by them, will receive no good from them. They will simply be as a sounding brass and as a tinkling cymbal, so far as any benefit being derived from them is concerned. But if we will put into practice the principles we have been taught, and if we will yield obedience to the counsels that have been given, and live in accordance with the spirit that has been made manifest in this conference, then we will go onward and progress in the knowledge of God, and will prepare ourselves for the coming of our Savior.

I was particularly impressed with the remarks of the brethren in regard to the treatment that should be extended to those who are converted, and immigrate to Zion. It has been observed by many, and I have also observed it, that numbers of our new converts do not receive the kind reception they should. They come from foreign lands where they have received the Gospel, and the first love of the Gospel is burning within their hearts; they have been filled with a great warmth of love towards our brethren and sisters, and in their far distant homes the spirit of gathering has come upon them and they have resolved to come to the land of Zion. They have been filled with a desire to cast their lot with the people of God, that they might learn more of His ways; that they might be taught the will of the Lord and learn to do it better, and that they might mingle with Latter-day Saints—men and women of God. Those have been their desires. They have sold out their little possessions in the foreign lands, have forsaken their native countries, bid adieu to the prospects of their youth, and have severed their communications with them in order that they might

mingle with us. What has been the reception of many that have come up unto the land of Zion? Instead of receiving that hearty and warm shake of the hand that Brother Kimball has been speaking of, they have not in many instances even received one of those cold greetings that have been referred to. They have felt a lack of that warmth of feeling that should be extended to them, and they have thought that love was not abounding in our midst. I think it is time the attention of the Latter-day Saints was called to their indifference toward each other—they should learn to be brethren and sisters in very deed. I endorse the remarks of Brother Kimball in regard to this matter. I think when our Saints come here attention should be paid to them. I was pleased to hear the remarks of President Snow when he stated that some one would be appointed to look after these matters. It should be done in every ward in Zion, that when they come they may find that they are cared for. I am aware that a great many of the Latter-day Saints have felt the necessity for this, and I am aware, too, that a great deal is being done; but I feel in my heart that a great deal more could be done to make the reception we extend to our Saints more cheerful and warm. It is not always necessary to extend to them financial aid, but they should be made to feel that they are among their friends, their brethren and sisters. A little kindness, a little consideration, a simple visit, or an invitation, will often be the means of making them happy. It is the experience of missionaries in the field to find many of those who have come here to Zion, who have become dissatisfied through a lack of this warmth and affection, writing back to their friends concerning it; and in some cases the letters they write are too true. Of course they have happened to fall amongst those who are not abounding in that love and regard they should have for one another. When our Savior was upon the earth He preached upon this subject, as also did His apostles after Him. They exhorted the Saints then to love one another, to be kind to one another and to be full of consideration one for the other. The first great commandment

was that "we should love the Lord with all our might, mind, and strength," and the second, like unto it, was that "we should love our neighbor as ourself." If that love abounds in the hearts of the people, it will make itself manifest among them. We read in the scriptures that "out of the abundance of the heart the mouth speaketh." We should give expression to the kind feelings that are within us, and should cultivate the spirit of the Gospel towards one another. We should learn to profit by these principles that have been revealed to us, for they are the power of God unto salvation. If we simply accept them with our minds, but do not practice them in our lives, they will not save us. If we will practice them, they will purify our hearts and bring us to a knowledge of God, "whom to know is life eternal."

I bear my testimony unto you my brethren and sisters that I do know that this Gospel is the Gospel of the Lord Jesus, that it has been restored through the Prophet Joseph Smith for the salvation of the human family. I know that this is the truth by the revelations of God to me through His Holy Spirit; and I will say to the Latter-day Saints, as was said to the former day Saints by one of the Apostles that "if we walk in the light as he is in the light, then we will have fellowship one for another, and the blood of Jesus Christ will cleanse us from all sin." In order to walk in the light, we must enjoy the light of the spirit of God, for that is the light that should lighten our path, and that should lead us onward to our salvation; and we can enjoy that only as we are yielding obedience to the principles of the everlasting Gospel and listening to the counsels of God through His servants, for we are told that "we should live not by bread alone, but by every word that proceedeth out of the mouth of God;" and the words of God are those that are spoken through the inspiration of His Holy Spirit by those whom he has called to administer His word unto the people.

May the Lord bless us with noble and worthy ambitions and with a determination to improve our lives; and let the love of truth burn within us, and also the love of our fellowmen. Let us do

what we can for the onward progress of the kingdom of God, for it is a great honor that has been conferred upon us, in that we have received the Gospel, and in that we have been chosen of God to be instruments in His hands to disseminate a knowledge of the truth among the nations of the earth. May the Lord help us to be worthy of the trust He has imposed on us; may He help us to improve the time and talents which He has bestowed upon us to the interest of His kingdom; may we all seek first the kingdom of God and His righteousness, and I promise you, in the name of the Lord, that all other things, prosperity, happiness, comfort, and wealth, will be given unto us, in the name of Jesus. Amen.

Sister Emma Ramsey then sang:

Come all ye sons of Zion,
And let us praise the Lord.

ELDER A. O. WOODRUFF.

I will read a few verses from the 28th chapter of Second Nephi:

"And, now behold my brethren, I have spoken unto you as the spirit hath constrained me, wherefore, I know that they shall surely come to pass.

"The things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

"For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold I, I am the Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord."

Those who profess in the world to be ministers of Christ, are fulfilling this prophecy to the very letter. It appears that the ministers who profess to be the teachers of Christ's doctrine in this city and other parts where our people are located, have made a specialty of preaching the doctrine that the gifts and blessings which follow the believer have been done away. The Lord has said that certain signs should follow the believer, and this people knows that these signs and that these blessings which were to follow a true faith, a true repentance, a true baptism, and a

true laying on of hands for the reception of the Holy Ghost, are found in the Church of Jesus Christ of Latter-day Saints today. When men who profess to be ministers of Christ stand up and teach the people otherwise they are manifesting the spirit of anti-Christ—they are teaching anti-Christ doctrine. They are not teaching the doctrine that Paul referred to when he said: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." They are not preaching that Gospel which is the power of God unto salvation unto them that believe. They are preaching the doctrine and are representing the churches that have been built up to the honor of men—to the honor of Peter, of Paul, of Luther, of Zwingle, and other reformers—men who lived in former times. They are not teaching the one faith, the one Lord and the one baptism which Jesus preached when He was upon the earth. Just so long as God acknowledges His Church upon the earth the signs will follow the believer. I am glad to know that this is an individual work; that we have not to depend upon the testimony of Peter, of Paul, of Mark, or of Matthew, or any of those who lived in the days of Christ, to enjoy and have a testimony of this work. I thank God that every one that has arrived to the years of accountability, can know that this work is of God. When men seek to teach the people that these gifts have been done away, that they were simply necessary to establish the Church in ancient times, and that they have now been done away, they deny the scriptures. We are told in holy writ, "seek ye in the scriptures, for in them ye think ye have eternal life, and see if they are not they which testify of me." The scriptures testify that these signs should follow the believer. Peter taught it upon the day of Pentecost, telling the people if they would repent of their sins, and be baptized for the remission of them, they should receive the Holy Ghost, and these gifts would be made manifest unto them. When Peter and the other Apostles stood up before the people they taught the doctrine of the Lord Jesus unto them; but today men say these things are done away. It has been taught in the world,

and in some of the sectarian churches in this city within the last few weeks that Abraham was an ignorant man; that God overlooked sin and crime in his case because of his degeneracy and ignorance. It is remarkable that we live in a time when those who profess to be the followers of Christ will ridicule the man whom the Lord held up and called righteous, and call him degenerate and ignorant; he who was held up through the mission of Christ as a perfect man, the father of the faithful. There are anti-Christians among this people; we hear anti-Christ doctrine from time to time—doctrine which is not in accordance with any of the scriptures that have been handed down to us, nor in accordance with the teachings of the Apostles of the Lord Jesus Christ. Our people should be warned of these doctrines, the doctrines of devils and of men, that are taught in some of the congregations of the world today by those who profess to be the followers of Christ—Spiritualists, Christian Scientists and others. Those who advocate them claim that they are Christ's. But they do not teach the doctrine of Christ? They deny the cardinal doctrines our Savior taught while He was upon the earth. Why don't they teach the one Lord, the one faith, and the one baptism that was taught by our Savior and His disciples? Why is it that they deny faith in the true and living God—a God with body, parts and passions. How is it that they deny these things? Why do they deny true baptism? Jesus says, "Except ye are born of the water and of the spirit ye cannot enter into the kingdom of God." If they believe in the doctrine of Jesus Christ, why do they spiritualize away the resurrection, the fundamental doctrine which Jesus taught while He was upon the earth? I say our people should beware of them. Where can you find Latter-day Saints that have become discontented with our doctrines, that have joined any of these sects that have been instituted by men, if they have been faithful and kept themselves free from the sins of the world; there is a cause for apostacy; there is a cause for sin; there is a cause for rebellion; there is a cause for disobedience. They do not come by chance. It is all right to prove all things and hold fast to that

which is good, but we should be established in the doctrine of the Lord Jesus Christ; we should have a testimony of the divinity of this work, for it is God's work and He will see it through. He will cause that it shall triumph over everything that is man-made; and He will choose those things which seem to be naught to bring to naught those that be.

God bless you. Amen.

ELDER RUDGER CLAWSON.

My brethren and sisters: This idea of having short speeches and songs interspersed meets my mind exactly. It is an arrangement which seems to please the people. In Boxelder Stake we have our opening exercises, then we have the sacrament, after the sacrament singing again, then a short sermon, then a song, then another short sermon, and after that the concluding exercises; and that generally brings us to half past three, and we close our meeting. This is a custom we follow at all times, except during our conferences, when we go a little beyond that hour. When this meeting shall have closed you will remember that the Temple choir has done a great deal in helping to make it interesting and instructive.

I sat in the Tabernacle and looked out upon the vast congregation of Saints, I was impressed with the remark of President Cannon when he reminded us that the Church had grown from a small beginning, from an organization of six members in the year 1830, to what we witness today. I remember the time when President Young was in our midst, and a large canvas was stretched through the centre of the Tabernacle, and at conference time there were no more people assembled to hear the instructions of the servants of God than we have in this hall today. We now have this congregation and an immense congregation assembled in the Tabernacle, and I see hundreds of people passing back and forth; and there are hundreds of Saints upon the streets of Salt Lake City at this moment walking back and forth, and visiting among their friends. And there are other hundreds of people that could not come to this conference being detained at

home owing to the lateness of the season, as they are putting in their seeds, trimming their trees, and putting things in order. We have grown to be a mighty people in the midst of the Rocky Mountains; and the peculiarity of it all is that this people are held together. You go down into the Utah Stake of Zion, meet with the people there in conference, and you will find the same spirit prevailing in their midst as we have witnessed at this general conference. If you go up into the Boxelder Stake you will find the same spirit prevailing there. If you go down to Old Mexico and meet with the Saints in that part of the country, there will be the same good spirit of the Gospel; and so in Canada, and in all parts of the Church. How is it that this people are not wandering away into false doctrines and into heresies and becoming darkened in their minds and contending one with another? It is the marvelous power of God that holds them together. I used to wonder, years ago, how it would be when the Church grew in numbers and spread out, filling the land north and south, east and west—how they could be held together and kept as one people having one faith, one baptism and one understanding of the Gospel. There is no power under the heavens that could accomplish this wonderful thing but the power of God; and it is a testimony to me of the truth of this great work. If I saw nothing else about it, this would be convincing to me. We are established in the mountains, and the character of our organization, the character of our teachings, the character of our temporal work, is such that we are attracting the notice of the world; and the rich men, and the learned, and the dignitaries of this world who go forth and visit from place to place, feel that their journey is not complete until they have visited Zion. They come into our meetings and learn something of our doctrine or organization; they go out upon our streets, visit the lake, and they see that wonderful building there; they go into our Tabernacle and are entertained there by musical selections from the great organ, and observe the remarkable acoustic properties of that building; they go out and look upon our Temple, and they see a building there that is fifty

years ahead of the times, and it must surprise them greatly when they learn that that building was commenced in the days of poverty, and in the days of the afflictions of this people. But the grandeur of that building, which is estimated to have cost between three and four million dollars. The beauty of its finish, the richness of its furnishings, are nothing compared to the spirit that you find in that building. Strangers who look upon it and contemplate the work of the Latter-day Saints, have no conception of the spirit that dwells in that holy Temple. When the Saints go into that building they are at first impressed by its surroundings, by the spaciousness of the rooms, and the beauty of the furnishings; but after awhile they forget all that; they have no time to think about the building, they are so deeply impressed by the spirit that is there. A place where they can enter and leave the world behind them. They are not troubled in that house by the cares and the anxieties and the troubles of this world. The world seems to be far beneath them. They have no time to think about it. They are swallowed up in the spirit and power of God. In reflecting, I have been struck with the idea that had it not been for the condescension of God to His servant Joseph Smith the prophet, that magnificent building would be of little use to us, as there would have been no occasion to build it. We could not have used it if we had had it. Its arrangement is such that it would be good for no other purpose except the purpose designed by our Father—the performance of vicarious ordinance work for the living and for the dead. And it is through the blessing, mercy, and condescension of the Lord that we enjoy these blessings, and that we are permitted to go into the house of God; and that we are permitted to receive the Priesthood and go forth and work out our salvation in fear and trembling.

I rejoice in these things, and I am truly thankful to be associated with you in this work of God. I have a desire in my heart to magnify the Priesthood and to follow counsel. I know there is safety in counsel. With the little experience I have had in the world, I have been delivered from many

difficulties, I have been protected and shielded from harm, by following advice. I know that my Priesthood, my calling and the authority that God has given unto me, will be of little use in this world except I shall be submissive and willing to follow counsel. Let us reflect upon these things. Let us be wise in our day and generation, that God may be pleased to accept of our labors and crown us heirs with His Saints in His kingdom. I trust that this may be the case, in the name of Jesus. Amen.

The choir sang "Along the river of time we glide," after which

ELDER MATTHIAS F. COWLEY.

My brethren and sisters: I desire your faith and prayers for the few moments that I shall occupy. I have very much rejoiced in the teachings of this conference, including this meeting; and the beautiful songs of praise which have been rendered, must of necessity impress the hearts of Latter-day Saints with the spirit of spiritual refinement, and tend to lead us to exercise our thoughts and influence our acts, when we shall leave this conference, in a strong devotion to the cause which we are so honored as to be identified with.

I desire to ask my brethren and sisters, and in order to be consistent, I will covenant with you, (as we shall get the reports of this conference) to read carefully all the instructions which have been given by President Snow, his counselors, the Twelve Apostles, and the presiding council of the Seventies, whose representatives are with us in this meeting, and that we shall digest at our leisure the counsel which has been imparted. The instructions are important, and their propriety should be a testimony to us that they have been dictated by the inspiration of the Lord. We have been instructed at this conference with teachings that should lead us to respect and venerate the Father and the Son, and to cherish with profound respect the name of the Prophet Joseph Smith, and also his successors down to the present administration of the affairs of the Church. We have been counselled to utilize the means, the material substance with which the Lord has so generously

blessed us in these mountain valleys, more liberally in the advancement of the work of God upon the earth. In connection with this we ought to encourage the work for the salvation of the dead. Our contributions to the temples ought to be more liberal; and the Saints who are home, and especially those who have been blessed with means and have considerable leisure, ought to go to the Temples in their respective districts and work for the redemption of the dead. If you have not names in the line of your own family genealogy, there is an abundance of genealogical records which have been prepared by the inspiration of the Lord upon the hearts of men, not Latter-day Saints. Since the Prophet Elijah visited the Kirtland Temple and turned the keys of salvation for the dead, that spirit has brooded not only in the hearts of the Latter-day Saints, but it has operated largely in the hearts of men who do not understand the spirit which actuated them to write genealogical histories. We ought to work for the redemption of the dead.

We have been cited by President Snow and others of the brethren to the necessity of paying our tithing, and we have been reminded that this law has been established to some extent as a source of education, to bring us to the observance of the higher law—the law of consecration. Zion can only be redeemed upon that law. Now, if we would come to that higher law, we must act upon the law of tithing, and we must pay our tithes honestly and fully in order to secure the blessings which are attached to that sacred requirement which God has established as a law in His Church. We have been reminded at this conference by numbers of the brethren that we should utilize the temporal blessings which have come to us in making the Latter-day Saints more of a self-sustaining people. I do not understand the design of God to be that His Saints shall be dependent upon any nation. I do understand that the decree has gone forth that Babylon shall fall—Babylon, the mother of harlots and the abomination of all the earth. Suppose her institutions should fail, and we should be cut off from that communication with the out-

side world that we now possess, what is our condition so far as material interests are concerned? We do not manufacture clothing enough to clothe our people; we do not manufacture boots and shoes enough for footwear; we do not manufacture the head-gear that adorns and shades the heads of the men and women of this Church. We do not utilize the elements with which the Lord has so abundantly blessed this land and work them into utensils that are essential for the benefit of the people as we should do. The time is coming when God will require us to do it, when He will require that the apparel and other articles of usefulness shall be of the workmanship of our hands, and it is the duty of the Latter-day Saints to use the manufactured materials that can be produced in this land by our own efforts. I do not think that we should be a covenant breaking people. I remember a few years ago, when Brother John W. Taylor and myself lived in the Fourteenth ward, on a certain occasion his father, Elder Orson Pratt, and Elder George Q. Cannon came to a meeting in that ward and they read to us what was designated as the fourteen rules of the united order, and there were a great many truths enunciated in that document. We made solemn covenants that we would observe the Sabbath day and keep it holy, and that we would not justify our young people in going to pleasure resorts upon that day; that we would not justify them in profanity, nor in the use of any unbecoming language. We made covenants that we would not take the name of the Deity in vain nor speak lightly of His character nor of sacred things. We made solemn covenants that we would sustain one another in our material interests, and that we would utilize the means which God had placed in our hands to manufacture the articles that were necessary for our use in the establishing of the work of God in this land. A great many other covenants were made, and we lifted up our hands in solemnity before God, just as we have done this afternoon to sustain the Prophet of God and his associates, who have been called to be the living oracles of God unto this Church. I will read a passage or two of scripture to show the responsibility

we are under, and then I will close. I wish to say to the Elders of Israel that when they are called upon to bear testimony, or preach the Gospel at home or abroad, they are forbidden to do so, except through the prayer of faith, they receive the spirit of God and preach by the power of that spirit. In speaking of those who are called upon to preach the Gospel, it says they "shall reason and expound the scriptures unto them.

"And, behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood whose mission is appointed unto them to go forth;

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they should speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." Doc. and Cov. Sec. 68. 2-4.)

Young brethren and sisters, what you have heard President Snow say in regard to doing the will of the Lord, no matter what the world might say was the will of the Lord, the voice of the Lord, and will be the power of God unto salvation unto all who have the integrity of heart and the courage to obey it. And whatsoever counsel is given by the Bishops, by the Presidents of Stakes, by the presiding authorities in every department is the word and will of the Lord when they are actuated by the light and intelligence of the Holy Spirit. "Behold, you are they who are ordained of me, and ordained priests and teachers." This calling, speaking of the Twelve, "is to declare my Gospel by the power of the Holy Ghost, which is in you, and according to the callings and gifts of God, unto men." This is the way they are to do it—by the spirit and revelation of Almighty God. "Wherefore, lift up your voice and spare not." We are not to spare or neglect. It is the duty of the servants of God in every capacity to declare the truth and not mince it. "Wherefore, lift up your voice and spare not, for the Lord, God, hath spoken. Therefore, prophecy, and it shall be given by the power of the Holy Ghost."

"And again the Elders, Priests and

Teachers of this Church shall teach the principles of my Gospel, which are in the Bible and in the Book of Mormon, in the which is the fulness of the Gospel;

"And they shall observe the covenants and Church articles to do them and these shall be their teachings, as they shall be directed by the spirit;

"And the spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit, ye shall not teach."

I might read many more verses, but this will suffice. Let us seek for the companionship of the Holy Spirit, that it may be our guide in all of our ministrations and in all our ambitions, and in applying to our conduct the excellent counsel and instructions which have been given unto us during this conference; and inasmuch as we do this the spirit of Almighty God will be with us and the spirit and peace of the Almighty will dwell in our homes.

Have your family prayers every night and every morning, and let every man, woman and child attend to his or her secret prayers, that we may come near unto the Lord. Pay your tithing and the God of heaven will bless you. May peace be with you my brethren and sisters, and be taken to your homes and rest upon your children and your flocks and your herds and upon the soil which God has given us in this choice land, in the name of Jesus. Amen.

ELDER JOHN W. TAYLOR.

Before closing, I wish to bear my testimony to what has been said, and concerning this Gospel. I know that God lives, and that every man and woman can have this testimony if they will devote themselves to God and keep His commandments. I know that Joseph Smith was a prophet of God, full of inspiration, and a man that had the revelations of the Lord Jesus Christ continually delivered unto him; that the gifts and blessings that were in the ancient Church of Christ exist in the Church of Christ in our day.

I wish to say to my young brethren and sisters, do not be led away by the sophistry of the world, "for straight is the gate and narrow is the way that leadeth unto life eternal and few there be that find it; and broad is the gate

and wide is the way that leadeth to destruction, and many there be that go in thereat." If you will listen to the words of the Prophets of God, and will walk in that straight and narrow path, you can have a testimony of this Gospel. There are a few that enjoy these gifts and blessings, but it is a rare occurrence where a man can go among this people and see these gifts and blessings manifest in their midst. I feel that there is a responsibility resting upon this people. I will read a few verses, before I take my seat—the testimony of Moroni the Prophet:

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good, is just and true; wherefore nothing that is good denieth the Christ, but acknowledgeth that He is.

"And ye may know that He is by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for He worketh by power according to the faith of the children of men, the same today, tomorrow and forever.

"And again I exhort you my brethren, that ye deny not the gifts of God for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the spirit of God unto men, to profit them.

"For behold, to one is given by the spirit of God, that he may teach the word of wisdom;

"And to another, that he may teach the word of knowledge by the same spirit;

"And to another, exceeding great faith; and to another, the gifts of healing by the same spirit.

"And again, to another, that he may work mighty miracles;

"And again, to another that he may prophecy concerning all things;

"And again, to another, the beholding of angels and ministering spirits;

"And again, to another, all kinds of tongues;

"And again, to another, the interpretation of languages and of divers kinds of tongues.

"And all these gifts come by the Spirit of Christ and they come unto every man severally, according as He will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, today and forever,

and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

"Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity;

"And except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope;

"And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity.

"And Christ truly said unto our fathers, if ye have faith, ye can do all things, which is expedient unto me.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."

I admonish the Latter-day Saints to seek for the best gifts. Although all of the sects upon the face of the earth may say that it is unnecessary to be baptized in the name of Jesus Christ, and that it is not necessary to have hands laid upon them for the gift of the Holy Ghost, I say that the voice of the Redeemer of the world cries out unto all the nations of the earth in His testimony to Nicodemus, "Except ye be born of the water and of the spirit, ye cannot enter the kingdom of God." I testify unto you as an Apostle of the Lord Jesus Christ, and in His name that you will not be prepared for His coming if you do not enjoy the gifts of God. They are as free unto the children of men as a well of living water springing up unto everlasting life, if they will follow the admonition of Brother Kimball this afternoon to "seek first the kingdom of God and His righteousness, and all other things shall be added unto you." What a grand and glorious promise! Young ladies, how many of you have a gift from God? How many of you have been clothed with the fire of the Holy Ghost, that is as a fire burning within you? How many of you enjoy a knowledge of the Lord Jesus Christ? How many of you young gentlemen are seeking after these things? Have you a gift from God? If you have not seek earnestly after these things, for Jesus speaking of His second coming, said that the kingdom of God would be likened unto ten virgins, five of whom were wise and five were foolish, and he said but half of them

would have oil in their lamps. What is that oil? It is the Holy Ghost, the power of God unto salvation; it is that spirit that will lead you into the ways of truth; it is that spirit which partaketh of the things of God and reveals them unto the children of men; it is that spirit that makes children obedient to parents. Young people, obey your parents! Parents, let us not permit that commandment of the Lord to go unheeded: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Nine-tenths of the mistakes of this people would be corrected in the young if they would listen to the counsels of their fathers and mothers. Fathers and mothers are just as much entitled to the revelations of God for the benefit of their families, as President Snow is for the good of the Church. Young people, listen to the voice of your fathers and your mothers! They love you; you are the fruit of their loins, and they would give their lives for you. And they are entitled to the revelations of the Lord to guide you into the ways of truth. Every father and every mother if they are doing their duty, will have that inspiration they should have, and will have that knowledge, to counsel their sons and daughters to walk in that straight and narrow path that leads to eternal life, and you will not make any mistakes if you will listen to their advice.

God bless you and fill you with His Holy Spirit. This is a time for preparation and not for many words. I rejoice that I am counted worthy to be in your midst at this conference, and I hope that what has been said will be as leaven, and will go forth among the people until the whole lump is leavened, and until the desire of all is to serve God and keep His commandments. I feel to say God bless you and peace be unto you, and to your wives and to your children, and to the land of Zion, and may God temper the elements for the good of this people, that Zion may grow and increase until she shall be the glory of the whole earth; is my prayer in the name of Jesus Christ. Amen.

Sister Lizzie Thomas Edward, Sister Ramsey and the choir sang, "O, Holy Jesus," and benediction was pronounced by Elder Andrew Jenson.

CLOSING SESSION.

2 p. m.

Singing by the choir, the hymn commencing,

Ye simple souls who stray,
Far from the path of peace,
That lonely, unfrequented way
To life and happiness.

Prayer by Elder Heber J. Grant.
The choir sang the anthem :
O come all ye faithful.

THE GENERAL AUTHORITIES

were presented, for the vote of the conference, by President George Q. Cannon, as follows:

Lorenzo Snow, as Prophet, seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Franklin D. Richards as President of the Twelve Apostles.

As members of the Council of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder, and John Jaques and Andrew Jenson as his assistants.

As the general Church Board of Education—Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As Trustee-in-Trust for the body of religious worshippers known as the

Church of Jesus Christ of Latter-day Saints—Lorenzo Snow.

John Nicholson as clerk of the General Conference.

All of the voting was unanimous.

PRESIDENT GEORGE Q. CANNON.

Individual responsibility of the Saints—Their aims and hopes—Self-sacrifice a basis of exaltation

To stand up before this congregation and attempt to speak with the hope of instructing them, requires, it seems to me, some faith. I do not think that any man who understands the responsibility of a position of this character would attempt to do it, unless he could hope to have the assistance of the Spirit of God.

The servants of God have spoken with great plainness and a large amount of instruction has been given in this conference, and no doubt all of us feel that it is one of the best conferences we have ever attended. I think we always look upon the present conference as the best conference, and I hope we will be justified in this feeling by the spirit we shall enjoy during the remainder of the time.

There are so many subjects that are intimately connected with our lives and with the growth and development of the work, that a man cannot be at a loss for something to say, if he has the Spirit of the Lord; in fact, at times the abundance of subjects makes it rather embarrassing, and it requires the dictation of the Holy Ghost to enable us to say those things that are suited to the people and their circumstances. I earnestly desire, in the remarks that I shall make, to be dictated entirely by the Spirit of the Lord. I have looked at this large assembly, and I have thought what a vast variety of thought there must be in the breasts of those present; what hopes, what desires, what fears, what anticipations each one indulges in. Life to the Latter-day Saints possesses a seriousness that I do not think other people feel, because of our knowledge concerning our existence here, why we have come here, and what lies before us. There is an individuality about the members of this Church that I do not think can be found elsewhere. We

feel our individual responsibility. We are not taught to rely upon priests, or

teachers, or apostles, or prophets; but each one is taught to be responsible himself. In our Church the wife is not taught to feel that she is divested of responsibility, and that it rests solely upon her husband. Sons and daughters, as soon as they are capable of comprehending the truth, are taught their responsibility also. In our Sunday schools, in our associations, and in all the gatherings of our young people, as far as my knowledge extends, this feature is kept constantly in view. Of course, they are taught to look for guidance, but not to rely upon anyone to do that which properly devolves upon them as living souls in the sight of God. They are impressed with their individual responsibility. In this respect I think we are a peculiar people, different from every other people upon the face of the earth. This makes us a serious and thoughtful people. We ponder carefully upon our lives, and we consider well our course of action. And I think this characteristic will grow among us. I hear of little children bearing testimony in the Sunday schools, and doing so by the Spirit of God; and by that they are made to feel their individual responsibility before the Lord. In my opinion, this is a good thing. I believe our future will be greatly enhanced by this kind of training, and we shall have a class of people grow up among us different from all others. It may be gradual—so gradual that we will scarcely notice its growth; but the growth will take place.

In connection with this, the question arises, What are the aims and the hopes of the Latter-day Saints? Why is it, it may be asked, that the "Mormon" people are willing to undergo such privations, such persecutions and such banishments as they have endured in the past, and such obloquy, hatred and animosity as they do at present? It is a serious question for the world to answer, and it possesses some gravity for us as members of the Church of Christ. What are our hopes? If I were to ask this congregation, What has caused you to leave your homes and your friends, notwithstanding their persuasions or their threats, and cast your lot among a people with such a bad name as the Latter-day Saints have? how different would be the an-

swers in some respects, and yet how similar in other respects. The Latter-day Saints have been animated by hopes that no other people possess. Allusion was made the other day to the kind of heaven we anticipate. There are no people upon the earth who have such ambitious hopes and aims as the Latter-day Saints have. Some would call them irreverent. But the Lord has made promises to this people, and the Latter-day Saints believe in them. On that account they put their trust in the Lord, and are willing to endure all things for His sake.

I will read a little from one of the revelations of the Lord. Speaking of those who receive the testimony of Jesus, and who overcome by faith the Lord says:

"They are they which are the Church of the firstborn.

"They are they into whose hands the Father has given all things."

Now, these are not idle words, given merely to round out a sentence; but they are full of meaning.

"They are they who are Priests and Kings, who have received of His fulness, and of His glory,

"And are Priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son;

"Wherefore, as it is written, they are Gods, even the sons of God.

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's."

—Section 76: pars. 54-59.

Yesterday Brother Teasdale quoted something from section 84, which I wish to emphasize. These are the words:

"And also all they who receive this Priesthood, receiveth me, saith the Lord;

"For he that receiveth my servants, receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

Notice the last clause, "All that my Father hath"—not a part, but "all that my Father hath shall be given unto him." That language admits of no mistake. It corresponds with the other language that I have read in your hearing. It also corresponds with what the Lord says in section 93:

"I give unto you these sayings that ye may understand and know how to worship; and know what you worship; that you may come unto the Father in my name, and in due time receive of His fulness;

"For if you keep my commandments you shall receive of His fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."

This same revelation goes on to say:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying, He receiveth a fullness of truth, yea, even of all truth,

"And no man receiveth a fullness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

Time will not admit of my reading any more passages, but these are sufficiently plain to reveal to us that which God has in contemplation for His faithful children. The Latter-day Saints are promised, if they are faithful, that they shall receive the fullness, as Jesus received it; and Jesus received it as the Father received it. In the words of Paul, they become heirs of God and joint heirs with Jesus Christ. There is nothing that the Savior has attained unto that God's faithful children are not promised. They are promised the same blessings, the same power, the same authority, the same gifts, the same graces. I know that we are apt to think that heaven is a sort of spiritual place. It is spiritual; but God our Eternal Father is a being of power. He controls the earth and the inhabitants thereof; He controls the elements of the earth; and we are promised that we shall be sharers with Him. He will give us an equal interest in all this power and authority. What is more desirable to man, generally speaking, than to wield power? Mankind aim for it. To what lengths will ambitious men go to wield power, to sit upon thrones and to wield a sceptre of authority! History tells us that men have been willing to wade through seas of blood to gratify this ambition. Now, this ambition can be gratified righteously by keeping the commandments of God; and a righteous man will exercise righteous authority. That is the object God had in view in sending us here. Through faithfully keeping His commandments we may at-

tain unto power—not illegitimate power, but lawful power—and wield it for our own exaltation and for the exaltation of other human beings. It is God's design to make us priests and kings; not to have an empty title, not to sit upon thrones without power, but to be actually and really priests and kings. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority. I do not know whether all the Latter-day Saints grasp this idea. It is important that we should.

We heard some talk this morning upon the principle of tithing. People wonder how it is that the Latter-day Saints pay their tithing. Some think it must swell the coffers of the Church and fatten the leaders. But they would not wonder if they understood the principle. Brother Brigham Young told us this morning that the law of tithing was an inferior law. It is. The law of consecration is a higher law, and it was revealed to us, but we were not prepared to receive and act upon it. The result is, we are not doing what we ought to in this respect. The Lord requires from us consecration. Why does He ask you and me to consecrate all we have and hold it subject to His will? If He is going to take us into partnership He wants to know in the first place whether we will be willing to do as He wants us and to share all that we have with Him. I was pleased with a little incident that occurred in my own family the other day. I gave two of my little children some money, and after a while something arose that caused me to need some money, and their mother said to these children, "Your father needs some money." The children went and got their banks, and said, "Here, father, you can have all I have in this bank." I was greatly delighted with the spirit of the children. I did not say anything, but I thought to myself, "That illustrates the principles that Father in heaven is trying to teach us, His children. He gives us something, and when He asks for anything He wants us to be just as liberal as He has been in giving it." Those who have faith and who rise to the comprehension of the digni-

ty and exaltation that God intends to bestow upon us, will not hesitate to give everything they have to the Lord, but it requires faith. The Lord might require us to lay down our lives. That would require faith, would it not? Yes. But what is the promise? That we shall have eternal life and be exalted in His presence. Therefore, those who wish to attain to this exaltation must cherish sublimity of feeling, sublimity of self-sacrifice. They must not only be willing to pay their tithing, but be willing to give everything they have got on the earth—wives and children, and everything else. If I cannot give up my wife and all my children, if required,—if I cannot lay down my life, if necessary, God help me! I do not know what I might do, but God help me to do it if the test ever comes. But if I am not willing to do this, I cannot hope to attain to that exaltation and receive that fullness which the Lord has promised unto us, if we are faithful.

Therefore, shall we hesitate about tithing? Shall we hesitate about anything else, with such objects in view and with such righteous ambition as God has implanted in our hearts? No, we cannot hesitate if we have faith. The world say: "Oh, you are led by priests, who are dominating you and tyrannizing over you, and using you for their own purposes." But what has God said? what has He promised to us? That is the question for us to ask. We must not look at what the world says; it is what God says that we must act upon. And I say to you this day, in the presence of God and the holy angels and of this assembly, if we expect to attain the fulfillment of the promises God has made to us, we must be self-sacrificing. There is no sacrifice that God can ask of us, or His servants whom He has chosen to lead us, that we should hesitate about making. In one sense of the word, it is no sacrifice. We may call it so, because it comes in contact with our selfishness and our unbelief; but it ought not to come in contact with our faith. The infidel says, "What a monster God was to ask Abraham to offer up his only son as a sacrifice—to ask him to break a law which He Himself had given to man, wherein He said, Thou shalt not kill." That law was embodied in the ten commandments, but it dated back to the early

days of man upon the earth. Human life was sacred; God had made it so. He had made murder the worst crime that could be committed by man against his fellow man. The curse that He pronounced upon Cain is felt by his descendants to this day, so grievous was his sin in the sight of God. But that God who gave this command to His children on earth required His servant Abraham to take his son, go into a high mountain, and there offer him up as a sacrifice. At the same time it was contrary to the law of God to offer human sacrifice. God had prohibited it. It was a grievous sin among the idolatrous nations. Abraham's own kindred indulged in that wicked practice. He tells in his record that virgins were sacrificed on altars in the land of his nativity, and he himself was bound on an altar to be sacrificed, his kindred doubtless submitting to it, but an angel of God delivered him. But here comes the command of God to this man who has been taught so scrupulously about the sinfulness of murder and human sacrifice, to do these very things. Now, why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, he was determined to test him. God did not do this for His own sake; for He knew by His foreknowledge what Abraham would do; but the purpose was to impress upon Abraham a lesson, and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us. It is not for His own knowledge; for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good, that we may know ourselves; for it is most important that a man should know himself. He required Abraham to submit to this trial because He intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised. And was this trial any more than God Himself had passed through? God the Eternal Father gave His Only Begotten Son to die for us; and He wanted to see whether Abraham was as willing to sacrifice his son of promise as He Himself

was to sacrifice His well beloved, His first born, Jesus Christ. And what of Isaac? Josephus tells us that Isaac was old enough to carry the wood for the sacrifice; and after his father had told him what the Lord wanted, Isaac, in the spirit of submission that such a son had for such a father, said to him, "If the Lord had not commanded you to do this, father, I would have been willing to have done whatever you required of me." In this Isaac exhibited a spirit akin to that manifested by the Lord Jesus; and Abraham showed a willingness akin to that exhibited by the Father in offering up His Only Begotten Son for the rest of His brethren and sisters.

Now, brethren and sisters, do you see why God requires these things at our hands? Can you comprehend why we are asked to love our neighbor as we do ourselves? Is there any sacrifice that we should not be willing to make? Think of the unselfishness of our Lord and Savior! He came and died for all of us. He loved His neighbor as He did himself. He loved the offspring of His Father as He did himself. We must be like Him, or we cannot sit down with Him in the kingdom of our Father. We must be willing to make every sacrifice necessary for the work of God. But in the first place we must get faith; for without faith it is impossible to please God and to make these sacrifices. Without faith our courage fails and we are filled with doubt; but with unflinching faith in God and in His willingness and power to save us, we can accomplish all the Lord requires at our hands. God bless you, in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

The aggregate of individual contributions to the Church accomplishes great good—Tithing a test of obedience—The Lord requires the willing mind.

It is with a feeling of great dependence upon the Spirit that I arise to speak. I feel extremely grateful for the outpouring of the good Spirit which has accompanied all the speaking that we have had throughout this Conference; and I regret that all the congregation did not hear the most excellent

discourse of President Franklin D. Richards this morning; I remarked to him when he sat down that I thought I never heard him speak better, but I was sure that half the congregation had not heard what he had said. It is a difficult thing to make so vast an assembly hear, and especially is this the case when there is a feeling of uneasiness among the people and more or less moving about. Brother C. J. Thomas can be seen here frequently with a company of people up in the other end of the gallery, and he will rub his coat sleeve and ask them at the other end if they can hear the sound, and they say yes. Then he will take a pin and drop it upon a table, and ask if they can hear that, and they say yes. It is the wonderful acoustic properties of this house that actually makes it so difficult, in one respect, to make the people hear when there are so many together as are here today, because every little sound tends to confuse the voice of the speaker.

I thank the Lord for the wonderful attendance on the part of the people during this Conference. It shows they are awake, and interested in the cause of Zion. I am sure that all the people who have heard the instructions which have been given must be well pleased and satisfied.

I do not expect to advance a single thought in relation to the principle of tithing that has not already been covered, but I desire to call your attention to one thing which seems to me to be a prominent feature in tithepaying. It is not so much the means that we give into the storehouse of the Lord; for the Lord has plenty for Himself. The earth is His, and the fulness thereof. But it is a very important thing that we look at the necessities of the poor and consider the duty of carrying on the work of the Lord in all its branches. Every little that we contribute toward this end helps the cause just that little; and so the little that each does is of great importance to the cause of Zion. When all the people do a little, it aggregates a great deal, and there is abundance in the storehouse for the feeding of the poor, and for helping out in the proclamation of the Gospel to the nations of the earth. For many of

the Elders who are sent out to preach the Gospel have not means wherewith to provide for their families altogether, and the Church is called upon frequently to assist. Then, the Church is called upon for means to pay for the return fare of almost every missionary from his field of labor. Sometimes an Elder dies abroad, and his remains have to be brought home, the family is not able to do it, so the Church has to bear the expense. When you take into consideration the hundreds of Elders that are out in the missionary field all the time, and the fact that brethren are going and returning continuously, the expense connected with this matter amounts to a very large sum during the year. So that every little helps. Every man's mite adds to the good cause.

But there is a principle connected with tithepaying which, in my judgment, is above and beyond this, and that is the principle of obedience. I believe the Lord designs in this principle to test the obedience of the people. When we come to stand before the bar of God, to be judged out of the things which are written in the books, we may find a difference between those things which are written in the books here and the things which are written in the books there. We can see this now. Who knows whether or not I pay my tithing? Do not the books show that I am a tithepayer? Certainly, they do; for all that I pay is credited to me on the tithing books of the Church. I think our system of bookkeeping in relation to the tithes of the people is so perfect that every man who has ever paid tithing may go to the books and find there his credit. But the books here do not pretend to keep an account of the tithing you owe to God. We do not keep an account of that which you should pay; we simply keep an account of that which you do pay. But there is One above us who knows; and there may be a system of keeping accounts there wherein it will be known just what every man should pay to be honest with himself and the Lord. If that be so, when we come to be judged out of the things which are written in the books, the difference between that which we have paid and that which we should have paid will appear in the

books, and they will show where we have been deficient in our duty.

Now, if we are not faithful to this law, what evidence have we that we shall be faithful in other things? The Lord instituted it as a substitute, because of our lack of faith, for the higher law of consecration, in which the Lord requires not only all that we have, but our hearts also; and by this substitute He designs to prove us, to see whether we will be obedient or not. I perceive in this principle something that is of greater worth to me than all the substance that I put into the storehouse of the Lord as tithing. That may be used wisely or unwisely, so far as I know. What have I to do with that? It matters not to me what is done with it. It is my duty to obey the law that God has given. This is exemplified in the remarkable instance referred to by President Cannon—that of requiring Abraham to offer his son Isaac. Did God ask him to do this because he delighted in wringing the heart of His servant and causing him anguish? Not at all. The Lord has no delight in that. But He wanted to put His servant to the test, to know whether he was willing to sacrifice himself or not in obedience to the requirement of heaven. That is what God wants in relation to this principle of tithing; He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Every man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man who works for wages, and devotes his whole time to the service of his employer, and he receives \$1,000 or \$2,000 a year for his salary, it is an easy matter for him to tell how much he owes for tithing. If I earned \$2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses necessary to the maintenance of my family, before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it. Then, if a farmer raises 2,000 bushels of wheat as the result of his year's labor, how many

bushels should he pay for tithing? Well, some people will go straightway to dickering with the Lord. They will say they hired a man so and so, and his wages must be taken out; that they had to pay such and such expenses, and this cost and that cost; and they reckon out all their expenses, and tithe the balance. If a man earns \$1,000, and it has cost him \$600 to live, he pays tithing on the remaining \$400. He considers that his net income, and he reckons with the Lord on that basis. Well, a great many of the Latter-day Saints reckon with God in just that way.

Now, you are at liberty to do as you please in regard to this matter. You can choose which ever course you wish. But let me say to you that as we measure out so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us; and if He undertakes to do so, we shall get the worst of it. I think we had better be honest with the Lord, and deal justly and liberally with Him; for, as it is said in the scriptures, the liberal man deviseth liberal things, and by his liberality shall he stand. My experience in my childhood was that when the widow paid one-tenth of every bushel of potatoes, of wheat, of oats, of barley; when she paid the tenth chicken, or egg, the tenth calf, the tenth colt, the tenth pound of beef, or pork—when she did this she was blessed, and I know it. God opened up her way, and multiplied blessings upon her; and though a widow, driven into the wilderness with a large family, and without means to take care of them, she never had to ask for or receive help from the Church to feed and clothe her or her children. The Lord provided for her, because she put her trust in Him and she was obedient to His law. I am a witness to that. And the Lord will provide for other widows in the same way. He will provide for all His people according as they put their trust in Him and are faithful and obedient. "Obedience is better than sacrifice, and to hearken than the fat of rams." It is the heart and the willing mind that the Lord requires of His people, and not so much their substance. He does not need our obedience. But we need to be obedient; for

it is through obedience that we will receive the reward.

So I come to the conclusion that the principal thing about tithe paying is obedience to the law, and that more good will come to us through that obedience than to anybody else. We may be worth our tens of thousands, and pay an honest tithing on our income, making our tithing a large amount; yet the good that will come to ourselves by being obedient to the law of God will be far greater in the end than the good which our substance may do to the poor. He is more blessed who giveth alms than is he who receiveth them. The trouble is, when a man becomes rich he at once begins to feel too poor to be obedient to the laws of God. Riches make men poor when it comes to dealing with the Almighty. The poor man can easily pay his tithing and contribute of his little substance for the benefit of the needy; but if he becomes a millionaire, or anything like it, then his heart begins to narrow up. The result is, he deprives himself of the opportunity of receiving greater manifestations of the kindness and mercy of God unto him, which he could receive through the increased amount of good he could do with his enlarged means. Obedience is what the Almighty requires. It was obedience that He required of Abraham. I am speaking now of obedience to God, and not to man; and I am at the defiance of any man to prove that obedience to God, even in the paying of tithing, is not better than disobedience—better to the man himself, and better to the whole people. If a man is obedient to this law of tithing, he is entitled to the blessing of God himself and, so far as he is concerned, there are means in the storehouse of the Lord for the feeding of the poor, for the sending of the Gospel abroad, for the building of temples, and for the accomplishment of His purposes; but if he is not obedient to this law, then there is nothing there, and he himself is deprived of the blessing that the Lord would otherwise give to him. I do not believe in obeying man, only when my judgment or the inspiration of the Almighty tells me that obedience to that man will be wise

and good. In other words, I am not a believer in blind obedience. I think those who know me can bear record to my testimony that I never yet obeyed any man, nor have I to my knowledge obeyed God, blindly. What I have done I have done with my eyes open. I have done it willingly, because I have believed or have known it to be good. That is why I obey the counsels of the servants of God, and why I obey His law. I know it is pleasing in the sight of the Lord for me to do this, and I receive benefit thereby.

Nowadays, if President Snow or somebody else gives counsel to some of our brethren, if it does not suit them exactly they will begin to whine about it, and shed great crocodile tears, perhaps. I have heard of men shedding tears because they had received counsel from their brethren! And what is more, the men that shed tears and mourn over having received a little counsel, are the kind that do not carry it out; or, if they do, they tell why they did it—making somebody else responsible for their acts. I say, out upon such obedience as that! I do not believe in that kind at all.

I know that obedience to the Lord is a good thing. I know this also, that if Jesus Christ, the Son of God, had not been absolutely obedient to the requirements of His Father, He would have ceased to be the Savior of the world, for He could not have accomplished the mission He came to fulfill. If Abraham had not been obedient, even to the sacrificing of his own son, he would not be today the father of the faithful, and the promise made to him that his seed should have no end would have been revoked. The same with regard to Job, who was tried to the core. It was said, "put forth thy hand now and touch all that he hath, and he will curse thee to thy face." But the Lord knew he would not, and he said to Satan, "Behold, he is in thy hand; but save his life." Satan laid his hand upon his property, upon his sons and his daughters, and upon his own body, and Job was brought down into the dust because of the afflictions that fell upon him; and yet he was true to God! It was his love of God, his faith

in the promises of the Almighty and his obedience to his Father that made him the example of the world. His name has come down and will go down to the end of time as an example to mankind of faith in God. When upbraided and told to curse God and die, Job turned and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Joseph the prophet was tried to the core, and he proved true unto death. So with others of his brethren; they were persecuted, they were hounded, they were maligned, and every species of ignominy heaped upon them, and finally they were put to death in cold blood; and yet they were true unto death. That is what God requires at our hands. He said, "I will try you even unto death, to see if you are worthy of the blessings I have in store for you." If you shrink from obedience to God, by which you become heirs of God and joint heirs with Jesus Christ—as President Cannon said, "partners with Him in all that He possesses"—how can you expect to obtain eternal life and to become a partner with Him? If we are not true to these things, we are not worthy of them. May God bless us, therefore, and help us to be worthy of all that has been promised unto us through the keys and authority of the holy priesthood, that we may come up in the morning of the resurrection entitled to all the blessings that have been sealed upon us. This is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

Our God, we raise to Thee
Thanks for Thy blessings free,
We here enjoy;
In this far distant land,
A true and faithful band
Led hither by Thy hand,
Would sing for joy.

Benediction by President Lorenzo Snow.

Conference adjourned for six months.

The stenographic work in taking the account of the proceedings was done by Arthur Winter and E. H. Holt.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual General Conference.

The semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held on Sunday evening, April 9th, 1899, at 7 o'clock.

There were present the general superintendency, officers and members of the Deseret Sunday School Union Board and aids, a number of Apostles, presidents of Stakes and Bishops, and the Tabernacle was well filled with Sunday school workers.

General Superintendent George Q. Cannon presided.

The Tabernacle choir, under direction of Prof. Evan Stephens, sang "Lord Thou wilt hear me when I pray." Prayer was offered by Elder John M. Mills. The choir sang "Come, dearest Lord."

Secretary George D. Pyper called the roll which was responded to by representatives from twenty-seven Stakes. The secretary also read a portion of the general annual statistical report of the Sunday schools of the Latter-day Saints for 1898 showing: Total number of Sunday schools, 1,019; male officers and teachers, 7,524; female officers and teachers, 5,524; total officers and teachers, 13,048; average attendance of officers and teachers, 8,472; male pupils, 50,862; females, 52,524; total number of pupils, 103,386; Sunday school missionaries not enrolled, 269; total officers, teachers, pupils and missionaries, 116,703; cash on hand and collected during the year, \$17,264.33; disbursed, 13,278.12; on hand, \$3,986.21.

The report was approved and filed.

General Superintendent George Q. Cannon said:

"I feel very much gratified at this report, as I think you all do. We have now, as you have heard, 103,000 pupils; this is a very fine showing; gone past

the hundred thousand mark, and that has been gained during the last year."

The secretary then presented the general Sunday school authorities, who were unanimously sustained as follows:

General Superintendent George Q. Cannon; second assistant general superintendent, Karl G. Maeser; general secretary, George D. Pyper; general treasurer, George Reynolds; stenographer, Leo Hunsaker.

Members of Deseret Sunday School Union Board: George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor.

Aids to the General Board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William B. Dougall, William D. Owen, Seymour B. Young, Christian D. Fjeldsted.

General Treasurer George Reynolds reported that he had received from nickel donations for 1898, the sum of \$3,111.62, an increase of nearly eight per cent over 1897.

Elder Reynolds presented the Conference assignments for 1899 as follows:

Saturday and Sunday, April 29 and 30—Sanpete.

Saturday and Sunday, May 6th and 7th—St. George.

Saturday and Sunday, May 13th and 14th—Parowan.

Saturday and Sunday, May 20th and 21st—Malad.

Saturday and Sunday, May 27th and 28th—Juab.

Saturday and Sunday, June 10th and 11th—Utah.

Saturday and Sunday, June 17th and 18th—Wasatch.

Sunday and Monday, June 18th and 19th—Oneida.

Saturday and Sunday, June 24th and 25th—Bear Lake and Millard.

Saturday and Sunday, July 1st and 2nd—Wayne.

Saturday and Sunday, July 8th and 9th—Sevier and Bannock.

Saturday and Sunday, July 15th and 16th—Morgan and Star Valley.

Saturday and Sunday, July 22nd and 23rd—Bingham and Boxelder.

Saturday and Sunday, July 29th and 30th—Fremont.

Saturday and Sunday, August 5th and 6th—Alberta.

Saturday and Sunday, August 12th, and 13th—Cassia and Woodruff.

Saturday and Sunday, August 19th and 20th—Cache and San Juan.

Saturday and Sunday, August 26th and 27th—Tooele.

Saturday and Sunday, September 2nd and 3rd—Beaver.

Saturday and Sunday, September 9th and 10th—Summit and Kanab.

Saturday and Sunday, September 16th and 17th—Panguitch.

Saturday and Sunday, September 23rd and 24th—Weber and Pocatello.

Treasurer Reynolds also announced that the third edition of the small Sunday school hymn book was now ready, making in all 55,000 copies of this work which had been issued from the press. This edition contained a few new hymns and a greatly improved index. Another edition of the Sunday school song book, in two styles of binding, retailed respectively at 40 and 50 cents was also ready. Numerous improvements to make it more uniform with the Hymn book had been introduced in this edition. The proceedings of the late Sunday school convention held in this city were now on sale. Nearly 4,000 had been distributed gratuitously to the schools, and teachers and others desiring additional copies could purchase them at the office of the Union Board at 10 cents per copy. The second edition of the Treatise was also ready for those officers and teachers who did not possess a copy. Price 15 cents. Some few years ago Dr. James E. Talmage delivered a series of lectures in the Assembly Hall in this

city before the Theological class of the Church university on the "Articles of Faith." Under the direction of the First Presidency, these lectures had now been published in book form, after having been examined by the Presidency and by a committee appointed by them. This work is recommended to the Sunday schools and other Church organizations as a valuable text book on questions relating to the faith of the Saints.

The choir sang "Jesus, I my cross have taken."

GENERAL SUPERINTENDENT GEORGE Q. CANNON

Spoke feelingly on the death of First Assistant General Superintendent George Goddard, and paid a glowing tribute to the memory of this Sunday school veteran.

Following are the remarks:

I feel constrained to make a few remarks at the opening of our meeting in relation to our late assistant superintendent and warm friend, Elder George Goddard. I know you will all miss him, as we do who were his co-laborers. His voice, his genial presence, his humorous manner of treating all questions, and the interest that he succeeded in throwing into everything connected with the Sunday School work, will be missed in all these meetings. We look around us and ask ourselves: Who can fill his place? He was unique, warm-hearted and thoroughly in earnest in all that he did for the Sunday school cause. It was dearer to him than his own comfort or convenience. He did an amount of travel that I felt was too much for one of his years; but he was untiring in his labors and took delight in them, and he was sustained by the Lord, for the Lord bestowed blessings upon him and made him the means of doing an immense amount of good. It would be difficult to calculate upon the amount of good that our departed friend and brother has performed in this cause. He will be known and remembered by the rising generation to an extent, probably, unequalled by any other man, because his manners were such as endeared him to all children. They felt he was their friend; they ad-

mired and revered him, as well as the parents and all those associated with him. I am sure that you will feel with me that we have had what might be termed in one respect an irreparable loss. It is true that it is a saying among us that there is no man living but what can be spared; and the work goes on after his departure—even after the departure of the most prominent of men. But probably Elder Goddard filled a niche in our affections and work—our Sunday school work—that we shall find it very difficult to fill. But the Lord, of course, we know can raise up faithful laborers. Brother Goddard's example in his efforts and untiring zeal, will, I hope, be followed by all interested in this work, and I hope we will try with greater diligence to carry it forward and to do the work that he would do if he were here in our midst.

I felt to say these few words and I know that in giving expression to these thoughts and feelings, though but feebly, I am also expressing the thoughts and feelings of your hearts. We all mourn his departure. Of course, his departure is for his gain, but it is a serious loss to us.

I pray God that the spirit that he manifested in this work may rest down upon us all to an increased extent, that through our devotion and zeal we may, in some measure, make up for this loss. I ask this in the name of Jesus. Amen.

APOSTLE HEBER J. GRANT.

I have been requested to speak upon the late Sunday school convention held last November in the Assembly Hall.

The convention was held on Monday and Tuesday and there were three sessions each day. It was remarkably well attended, there being but one Stake of Zion that failed to send delegates. I never attended a series of meetings in my life where the people seemed to be so interested as in those held during the Sunday school convention. The spirit of the meetings was choice indeed. The people were particularly interested; their faces were lit up with interest, and we had a very enjoyable time, long to be remembered by each and every one present. Broth-

er Reynolds has referred to the fact that the proceedings of the convention have been published in pamphlet form which contains over one hundred pages. The Sunday School Union has the pamphlet for sale, and it can also be found at the Juvenile Instructor office. Of course, you are all well aware of the fact that in reading the proceedings of a convention that you lose much of the inspiration manifested at the meetings; but, at the same time, each and every Sunday school worker and all those interested in the Sunday school work, will be greatly benefited by getting a copy of the proceedings of the convention and perusing it. Very many important items on Sunday school work are contained therein: How to hold Stake conferences, the proper manner of using the Leaflets, discourses on the Word of Wisdom, and many other matters of great interest to all connected with the Sabbath schools. I rejoice that we should have had such a grand and glorious convention with which to crown the public labor of our late Assistant Superintendent Brother George Goddard. He enjoyed those meetings exceedingly. I wish to say in addition to the pleasure we had of listening to the instructions, that the music that was furnished us during those meetings was very pleasing indeed. A half hour was taken up at the commencement of each meeting in singing songs that are rendered in the Sabbath schools throughout the Church.

I trust that we may again have the privilege of meeting in a convention. I feel, on account of the success of the one we did have, that we may be justified in having another in the course of a year or so, and I am sure that it will be even more successful than the one we had last November.

I thank God, my Heavenly Father, for the privilege of being associated with the Sabbath school work, and I am also truly grateful for the increase of over 7,000 pupils since last year's report. It will only be a short time before we will be able to add 10,000 to our Sunday schools every year. Truly Zion is growing. May God bless you and every one laboring for the Sabbath schools, is my prayer, and I ask it in the name of Jesus. Amen.

ELDER THOMAS C. GRIGGS

This immense audience interested in Sunday school work, and the interesting statistics that have been presented to us on the growth of this Sunday school work are largely the result of an event that occurred nearly fifty years ago, viz: The establishment of the first Sunday school in these Rocky Mountains, which event transpired in the Fourteenth ward of this city, on the second Sunday in December, the 9th day of the month, 1849, by Richard Ballantyne. It is proposed by the Deseret Sunday School Union to celebrate that event. So far the proposition is to have a general celebration on Sunday evening the 8th day of October, in this place. We trust that all the veteran Sunday school workers, those that have been connected with the Sunday school for 25, 30, 35, 40 and 45 years, will be present. In addition to this it is proposed that local celebrations be held in each Sunday school on the second Sunday in December, this year, the 10th day of the month. A suggestive program for the celebration will be published hereafter. Besides this is our record work. Blanks have been sent to every Sunday school for a synopsis of their respective histories and the names of those that have presided in the various schools. For this purpose three blanks have been sent to each Sunday school to be filled out; one of these is to be retained by the school, one to be sent to the Stake superintendency and one to be sent to the general secretary, Brother George D. Pyper. Another matter pertaining to this is the appointment of a special committee, by each Stake superintendency, to act in conjunction with the general committee on the Semi-centennial celebration. The name and address of the chairman of this special committee should be sent to the general secretary that communication may be had with him. This labor of preparing these individual histories is one that will require patience and perseverance to accomplish. This work is immediately before us, as superintendents of schools and Stake superintendents. We trust this matter will be given immediate attention, as it is intended that these reports shall be

bound into one volume. We have now, as our statistics show, over 1,000 Sunday schools. The preparation of this history will afford the basis for the celebration of the centennial anniversary; also for the millennial anniversary, which we expect to see in its time.

Elder George D. Pyper sang, "Hosanna."

APOSTLE GEORGE TEASDALE.

From the Doctrine and Covenants, section 68, page 250, beginning with the 25th verse, we have the following instruction:

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands;

"And they shall also teach their children to pray and to walk uprightly before the Lord."

It is very much to be regretted that children should frequently be in the Sabbath school after they are eight years of age without being baptized.

Now, children have rights as well as the rest of humanity. The Lord has given instruction unless the parents prepare them for this baptism that the parents will be under condemnation. In Sunday schools where they are very strict they will not allow unbaptized children over eight years old to partake of the Sacrament. It would be in harmony with the commandments of the Lord to have the parents taught this duty towards their children at their firesides by our Teachers—not the teachers of the Sabbath school, but the regular ward Teachers. Every child who desires it has a right to be baptized when eight years of age. It is singular to me that fathers do not take sufficient interest in their children to get permission of the Bishop to have

their children baptized on their eighth birthday. Many children have looked forward to this event with a great deal of anxiety, and then when the time came they were pushed aside with the remark, "O, well, there are no baptisms today, and you can be baptized on some other occasion." The Lord says His house is a house of order. So it is perfectly natural and perfectly consistent that the Lord should require at the hands of the parents that the children should be prepared for baptism by the time they are eight years of age. Somebody can always be found who holds the Priesthood of Aaron or of Melchizedek, who will very willingly put himself out a little to baptize the children, that they may have that blessed privilege. I know of an instance where a child was very anxious for baptism, but it was put off and put off and by and by the child died without being baptized. Well, I argue that these dear children should have this privilege. You know we love your children; you know we devote a great deal of time to them. I would advise you, my fellow laborers in the Sunday school, to make this one of your items and see that your children are baptized when the proper time arrives. As you are their friends and instructors, put yourselves out a little to see that this is done, that those dear children may have the privilege of being baptized; that they may be enabled to give the reasons why they are baptized, and of the conditions of baptism. When teaching a Sabbath school class in Nephi—mine was the primary class—we used to sing them the song, "Jesus, Mighty King in Zion," and explain it to them as we went along.

And we explained the different modes of baptism so that they might understand that there are a class of people who baptize by pouring, and another class who baptize by sprinkling; one saying for justification the Lord would pour out an oblation, and the other saying that He would sprinkle many nations. Let us instruct our children, that we may assist the parent in preparing them for this baptism. I consider that this is a part of our duty. Let us respect the children, and let us see that they have their rights. I remember a child of mine whom I

baptized here in the font in Salt Lake City. I had him up on a visit from Nephi. With Elder Charles J. Thomas, who kindly assisted me, I baptized him when he was eight years of age and confirmed him, and then I took him to have his likeness taken, that he might never forget it. That was the interest I took in him. In Mexico, when I baptized a little maid of my own on her eighth birthday, I gave it out that I would baptize her on that day, and if there were any children who had been neglected we would attend to them at the same time. We baptized her and several others. I have been particular with my children that this should be done on their natal day. I think of times we are very careless in our records; it is occasionally difficult to find out when people have been baptized. If you will baptize a child the day it is eight years of age the date will always be remembered. It seems to me that a father would delight to do this, and keep his own record and act as the patriarch in his own house. All you have to do is to get the consent of your Bishop and have a proper record made of it.

My beloved fellow laborers. God bless you. Let us always remember that the children have the right to be baptized when eight years of age. I am grateful for having the privilege of being a Sabbath school laborer. I have been so for a number of years, and I delight to be associated with our Sunday school children. I pray God, our eternal Father, that His blessings may rest upon every Sabbath school laborer, that we may be able to set a good example and teach the children to their understanding, through Jesus Christ. Amen.

APOSTLE FRANCIS M. LYMAN.

In answer to the question of Brother Bickley, from Beaver, whether children should be allowed to partake of the Sacrament after they are eight years of age and are not baptized: Of course, the law should be observed, and, in order that this question need not be asked in regard to the children of the Latter-day Saints, we would advise that the Bishops, who have the baptisms under their care, see to it that

arrangements are made in every ward that the children may be baptized when they are eight years of age. We have been lenient in this regard—that is, the rule of the Church has been—and the children have been allowed to partake of the Sacrament after they were eight years of age in order that they might not feel injured and their hearts hurt. But, the Bishops should make the arrangements in their respective wards that on any day in the year, cold or warm, the children may be baptized when eight years of age. It is a splendid thing to do; it is a nice arrangement and ought to be observed in all the Church. But until this is done—when children are anxious and want to be baptized and it is not their fault that they have not been—we ought not to be too stringent in refusing the Sacrament to the children of the Latter-day Saints. They would like to be baptized and they ought to be. If they are not baptized at the proper time, the sin be upon the head of the Bishop.

SECOND ASSISTANT SUPERINTENDENT KARL G. MAESER.

The subject given me to speak upon for a few minutes is "Humane Day." It has been customary for the Sunday School Union to have a day set apart during the year on which the Sunday school teacher should pay particular attention to kindness to animals. This day has usually been the last Sunday in February, but the Sunday School Union Board, perhaps, may fix some other day, if so, it will be made public. Kindness to animals has also been enjoined upon us by Holy Writ, for "A righteous man is merciful to his animals." Now, there is too much neglect on this point observable among our people. A letter was received by the Sunday School Union Board, some time ago, from a sister up north, requesting that the brethren take this into consideration and enjoin upon the Sunday school workers the duty of impressing upon the minds of the pupils the necessity of being kind to animals and abstaining from any kind of cruelty. She also alluded to the bad example being set by some in the win-

ter of leaving their animals out in the storm, snow and cold, without any covering or without any regard to their suffering. These dumb beasts were neglected during the stormy weather and received bad treatment at the hands of their masters. That brings to my mind an instance of several years ago, when Heber C. Kimball was with us. He was going down State street with some of the brethren and they saw a man abusing a horse most unmercifully. As intelligent and well posted as these brethren were with regard to handling animals, they could not find out what was really wanted of the animal. The man was beating it unmercifully. Brother Kimball turned to these brethren and said, "brethren, that horse will demand justice of that man some time and will get it. He is making himself a debtor to that animal." There is a sound, glorious principle connected with this. Could I as an intelligent being, place myself in such a position that I would become a debtor to an animal, and place myself under such a condition that that animal could claim justice from me on account of ill-treatment? We may have to slay animals for food and other legitimate reasons, when it is absolutely necessary; but when it is done it should be done with as little pain to the animal as possible. Let us be merciful, as the Scriptures say "A righteous man is merciful to animals." This is a principle we should make a point of in all our Sunday schools. We should enjoin it upon the pupils, not simply one single day in the year, which is set apart for this. I would rather see it urged whenever occasion requires, whenever any one in the Sunday school has been cruel to animals in any way. I know it is displeasing in the sight of the Lord. This should be taught to the children in the Sabbath schools, that the children of the Latter-day Saints may be known for their kindness to animals.

I suppose the Sunday School Union Board will take this matter into consideration some day and make known the day that will be most convenient and proper to be set apart for that purpose.

TREE PLANTING AND FORESTRY

BY ELDER SEYMOUR B. YOUNG.

"The groves were God's first temples." In one of these temples Joseph Smith sought the Lord in prayer and received a visit from the Father and the Son, and a high commission from them, which called him to his prophetic ministry—the Prophet, Seer and Revealer of the dispensation of the fulness of times. Shady groves have always been considered as a fit and sacred place of holding communion with the Creator of the universe, as well as for other noble purposes. Instance: The old elm tree that stands in the town of Cambridge today, said to be more than 300 years old. Beneath this tree Washington received the command of the Continental Army, in 1775. The subject of planting trees cannot be too deeply impressed upon our young people, and at the approach of every Arbor Day, all the Sunday school children should be encouraged to assist in planting one or more trees around their homes, in gardens or fields and other proper places designated by their teachers and their parents. Cultivation of forests and of the better class of timber has always been a profitable labor and investment to those who enter upon this branch of farming, with a proper understanding, and with perseverance and industry continued their efforts. Some places in Europe, especially in Germany, the small forests are made to yield a large income, supporting very many families by the yield of wood and lumber and the gums that exude from spruce and balsams. Nut-bearing trees are of much importance to the farmers of this country and could be made a source of great profit to all those who would plant a few of these species of forest trees, among the best and most profitable of which is the black walnut. Large farms can be bordered with these trees, and as they grow for ten or twelve years, the nuts produced by them will aid very materially in paying the expenses of the farm and its cultivation. When they become too large and crowd each other in the rows, good sale can be made of them to cabinet makers and furniture producers.

Speaking of trees, I am reminded of a very beautiful story: A traveler return-

ing to his native home after years of absence, saw a man in the act of cutting down a large oak tree, under whose pleasant shade he had played when a boy. He paid the man quite a sum of money to allow the tree to remain standing, and he wrote the following beautiful lines on the subject:

"Woodman, spare the tree;
Cut not one single bough;
In youth it sheltered me,
And I'll protect it now.
'Twas my forefather's hand
That placed it near his cot,
There woodman let it stand;
Thy ax shall harm it not."

GEN. SUPT. GEORGE Q. CANNON.

Made the closing address as follows: There are only a few minutes left, and I do not wish to occupy but those few minutes.

There are some questions that have been submitted to us, that is, to the Sunday School Union Board, which it is thought proper to answer.

One is, Who shall preside in the Sunday school when all the superintendency are absent?

There should be no question about this: if they are all going to be absent they should arrange for somebody to take charge in their absence, either the teacher who has charge of the Theological class or some other suitable teacher, that the school may not be left without a proper person to take charge.

As to the appointment of Sunday school missionaries, superintendents and officers, all this should be done by consent of the Bishop or with his approval. The question has been asked: Shall the superintendent appoint such officers or shall the Bishop appoint? There should be no conflict with regard to this. There should be perfect harmony between the president of the Stake and the superintendent of the Sunday schools—the Stake superintendent—and both should work together. Of course, it is understood, however, that a superintendent of a Stake has no right to act without the Bishop. The Bishop presides in his ward; the president of the Stake presides in his Stake, and all officers under either of these organizations are subject to them.

Therefore, a superintendent should consult with the Bishop or with the president of the Stake; however, a Bishop or Stake president will not appoint without consulting with the superintendent. He will pay respect to the officer that has charge of the Sunday school and will not act, if he is a prudent, wise Bishop, without consulting with that officer.

There are other topics to speak upon, but I cannot take time to dwell upon them. There is one subject, I think, however, that should be taught in our Sunday schools more than it is, and that is courtesy. There is a rudeness about our children that ought to be corrected. There is not respect paid by boys to girls, by young men to women, and there is manifest in our streets very frequently a want of respect to the weaker sex and to aged people, upon which, I think, very profitable lessons may be given to our children. You will notice it during muddy weather. I have seen it many times—a person driving a team and a lady crossing the street—our streets have been seas of mud at times—he drives along and splashes mud over a lady on the street and then laughs at it, as though he had done something smart. Now you will see much courtesy and rudeness of this kind. We see it constantly; and yet, the boys and men that are guilty of this are not so inclined naturally, but it is for want of proper training, and they

ought to be trained. We can train them in the Sunday school. This rudeness will be seen there and at other gatherings. It can be seen at times when children are going out of a car or going out of a door, the strong boys will push forward and crowd the girls and little ones that are weaker than they are, and rush out regardless of the comfort or, indeed, of the safety of the smaller children and girls.

Brethren and sisters, it is a good place in our Sunday schools to teach lessons of politeness and kindness—to teach our boys to be kind and gentlemanly and to teach our girls to be lady-like. Let us try and raise up a generation of gentlemen and ladies. A man raised as a Latter-day Saint is naturally, if he lives his religion, a gentleman, and the girl or woman raised as a Latter-day Saint is naturally a lady, but they do not know how, sometimes, to behave themselves, and they ought to be taught. This rudeness in crossing the streets and splashing mud, no doubt many of you have noticed.

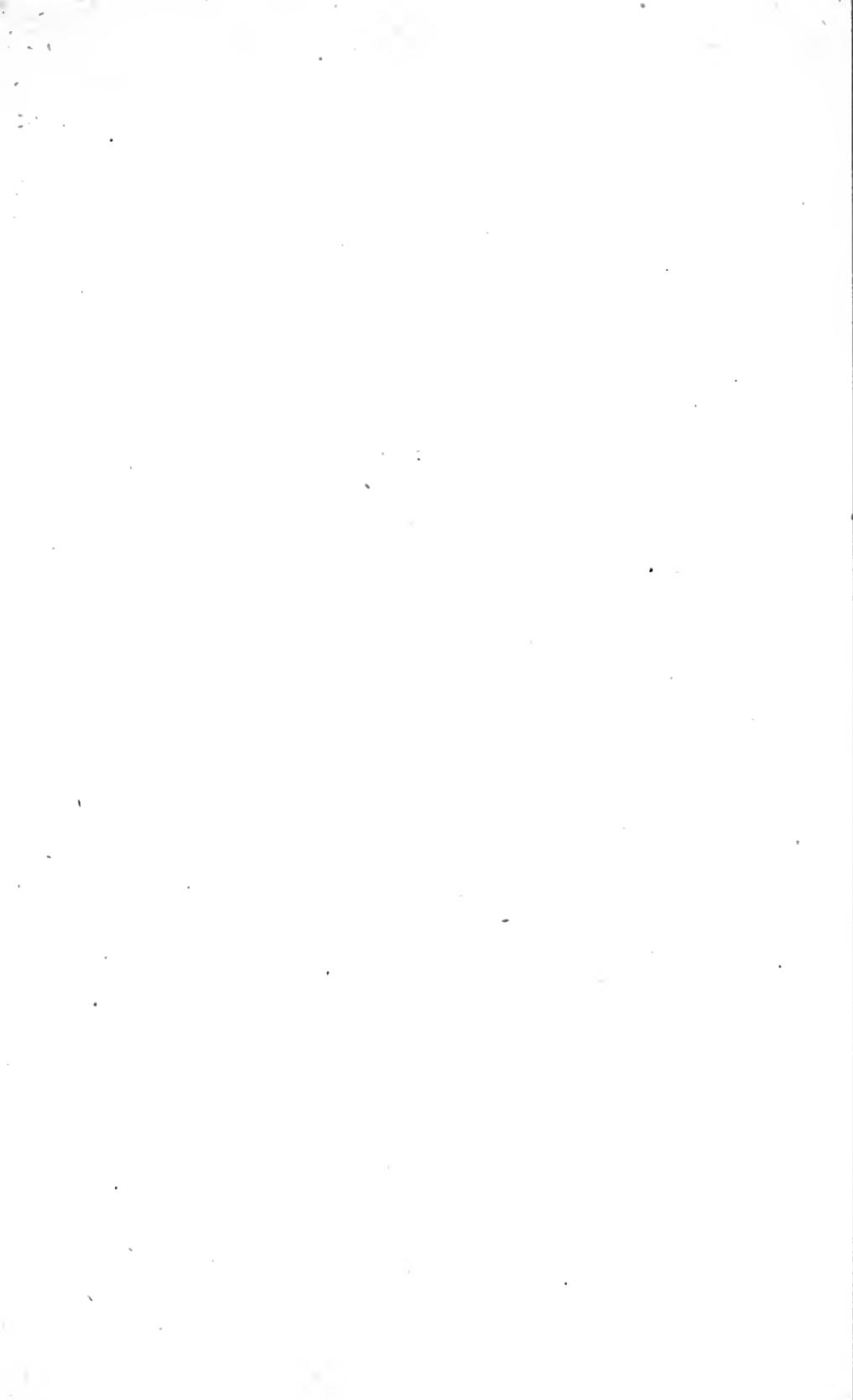
I pray God to bless us and to help us to remember the instructions we have received this evening, which I ask in the name of the Lord. Amen.

The choir sang, "Glory to God in the Highest."

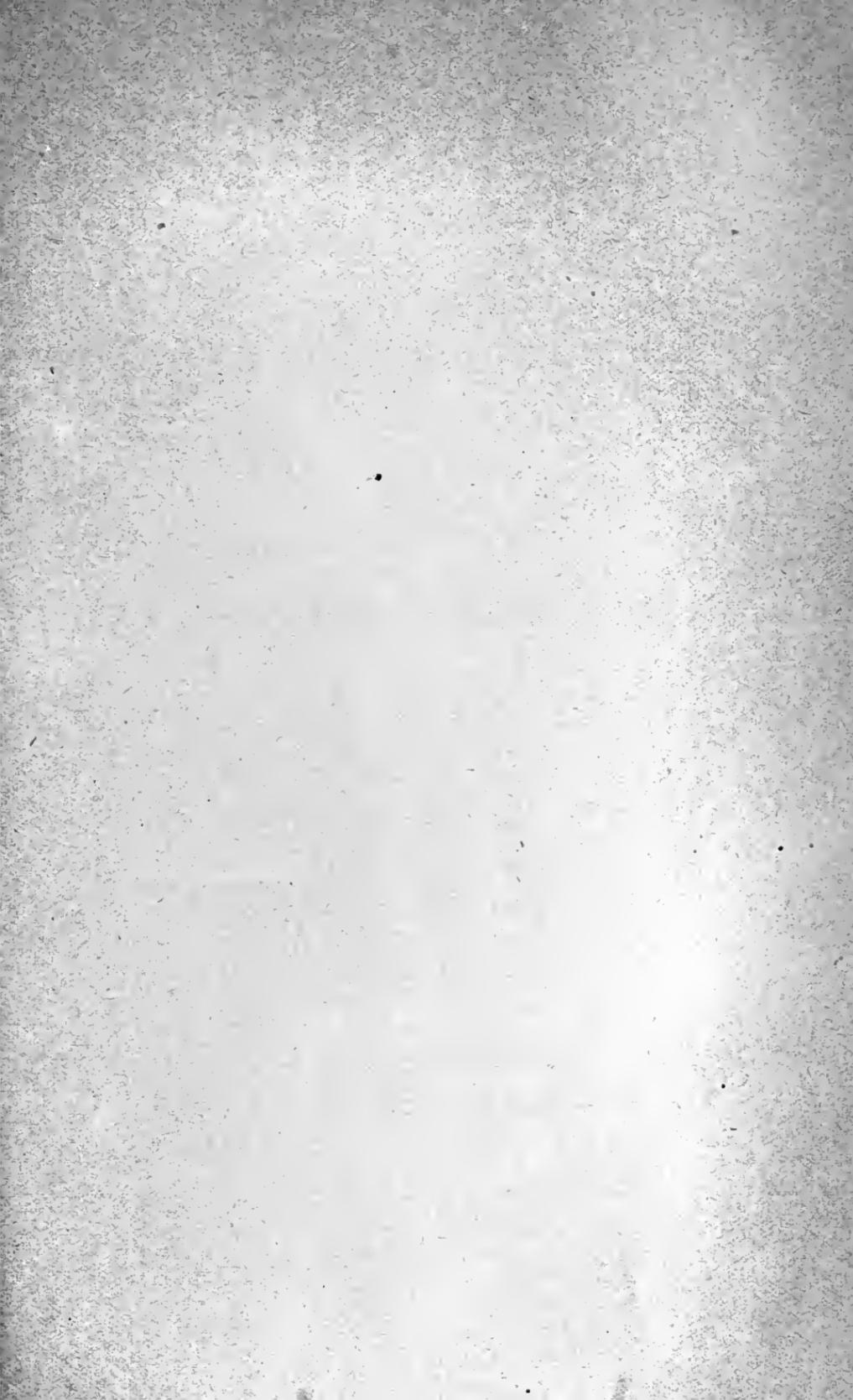
Adjourned.

Benediction.

GEO. D. PYPER. Secretary.







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